ZIONS HERALD

Jan 47
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Religious News Service Photo

REFORMATION LEADERS IMMORTALIZED

Four of the great Reformation leaders are honored in this group of statues which forms part of the Reformation Monument in Geneva. Left to right are John Calvin, Guillaume Farel, Theodore Beza and John Knox. The first three, all Frenchmen, were responsible for the establishment of the Reformation in Switzerland, while John Knox, a Scot, preached in Geneva and translated the Bible into English during his stay there, 1556-1559.

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OCTOBER 30, 1946

FOR THIS WEEK'S THINKING

THE PATHOLOGICAL BASIS OF SPIRITUAL DISORDERS, a paper read before the Annual Ministers' Convocation, Wilbraham Academy, Wilbraham, Mass., on Sept. 10, 1946, by Dr. William D. Rowland, who has had considerable experience with nervous and mental cases. He is a practising physician in Boston and is Professor Emeritus of Eye at Boston University School of Medicine.

WHY LUTHER SWUNG INTO ACTION, by C. B. Gohdes, staff writer for the "Lutheran Standard."

A BRIDGE OF UNDERSTANDING, a chapel address given at DePauw University by Dean Edward R. Bartlett.

OLD ST. GEORGE'S, a story of early Methodism told by the Rev. Francis H. Tees, minister of Old St. George's Methodist Church in Philadelphia.

THE MISSION OF PROTESTING, a Reformation Day Editorial.

PLUS POETRY, SPECIAL FEATURES, BOOK REVIEWS, NEWS STORIES OF THE RELIGIOUS WORLD, AND COMMENTS FROM OUR READERS.

READERS WRITE

Who Will Judge?

In view of the fact that the Nazi criminals have been judged and disposed of, the question arises of who is going to pass judgment on the Nazis' judges. For it is evident that they are not innocent either.

For example, the deliberate destruction of the Japanese cities was not any more justified than the rape on Norway and Denmark. And there is no use in mentioning Great Britain and Russia as their records can be found in history.

Now there is a higher tribunal of justice than that which passed judgment on the German Nazis, and it may take up where the International Court left off.

Then only will this question of guilt and innocence be decided and disposed of. When God judges the nations, He will do it in righteousness, and the crimes of all kings and emperors, yes and of presidents, will be traced to their motives and sources. This is absolutely necessary if ever the kingdom of God is to be established.

JOHN LARSON,
Avon, Mass.

Can We Support the R. C.'s?

With reference to the transportation of pupils to the parochial schools of the Roman Catholic Church, Catholics forget that in paying taxes they are not supporting schools in which the Protestant religion, or any other creed, is taught, or in which they cannot teach, for there are thousands of Roman Catholics holding fine positions in the public schools, and many superintendents throughout the country. In Boston, for instance, the superintendent of schools and all the assistants are Catholics, and the school committee is one hundred percent Catholic, so why shouldn't Catholics pay for the support of the public schools? Now when a Protestant is compelled to pay taxes to transport pupils to parochial schools, he is helping support schools in which he can have no say as to the management, teach or hold any position. He is compelled to support schools in which the pupils are taught the Catholic religion daily, and that the state has no right to educate—that belonging exclusively to the Roman Church. Now, in justice, can I, a Protestant, be compelled to support sectarian schools? Where would religious liberty be under such conditions. To say that I would only be taxed for transportation is not the truth in the matter, for the pupils are transported to the parochial schools for the purpose of receiving instruction in the Catholic religion; otherwise there would be no need of parochial schools.

A. J. READ,
Melrose, Mass.

This Is News

The New England Conference Board of Lay Activities is conducting a training conference of real significance on Nov. 3rd. Because I am sure that you personally will want to be "in the know," and because I believe it is of significant import to merit publicity, I am writing you in some detail concerning it.

It is the common consensus of opinion which is shared by the board and by the bishop that in the New England Conference the office of charge lay leader, which we accepted as a result of the Uniting Conference, has never been understood; nor has any real use of the position been made except in rare instances. In other conferences, particulary in the west and south, this office has been a tremendous help, and with a Stewardship year coming up with which the Bo of Lay Activities would have some conn tion presumably, we thought that a down earth indoctrination or training confere was called for.

Accordingly we are calling a conference the charge lay leaders from every charge the New England Conference to be held 10:30 a.m. on Nov. 3rd, 1946, at the Y. M A. in Worcester. The one purpose is to plore, determine and become acquainted w the duties, responsibilities and potentialities the office of charge lay leader. Expenses the delegates (travel and noon day meal) be paid.

Program of the conference includes a k note address by Thomas B. Clay of Buff New York. He is conference lay leader and Stewardship chairman of the Gene Conference, Buffalo, New York; mercha active, well-known speaker.

Following the keynote address will be general luncheon, after which the confere will break up into discussion groups led the following successful lay leaders:

J. Bruce McCullough, conference lay lea New England Southern Conference; busin man, active, well-known speaker. Fred Loring, dean, College of Agriculture, Univ sity of Maine; active lay leader. W. Cl Sykes, businessman; conference lay lea Northern New York Conference.

At about 4:00-4:30 pm. the conference come together as a unit for a closing dress by Bishop Hartman.

Insofar as I am aware, this is the first ious attempt in this conference to m something of the charge lay leader. Certai it is the first concerted attempt at traini By now each lay leader has been reac at the district conferences and by letter fr his district lay leader. All lay leaders sho make their reservations through their dist lay leaders. Since expenses are paid, we *pect* each church to be represented by its leader or by an alternate.

Such coverage in publicity as you feel may be able to give us, we would certai appreciate.

JAMES F. FAR
Lay Lea
New England Confere

Z. H. a Guide

The Stewardship issue of the HERALD set a high point in religious journalism. paper could well serve as our guide in year of Stewardship.

(Rev.) HAROLD B. KEI
Springfield, M

Bible Reading

Accept my deep appreciation for the art on "World-wide Bible Reading" in the S 25th issue.

It is an excellent statement and will good. I wish other periodicals could ec its comprehensive and clear resumé.

More power to you.

CAPTAIN JAMES CLAYPOOL, (Chaplain
U. S. Naval Res

ocial Union Begins Again

he first meeting of The Methodist Social on held on Monday, October 21st, was ood indication of a splendid season for active group of Greater Boston Method- Twenty seven new members were pre- ed by the ever efficient Mr. Thomas Fox, nbership chairman. Miss Blanche Owen, udent at Boston University, charmed the e audience with several delightful solos, the members were also honored to have Lucy Wang, president of Hwa Nan Col- , Foochow, China as a special guest. Everett O. Fiske also presented her two ous missionary sisters, Miss Charlotte T. Miss Sarah C. Holman, now retired and g in Alhambra, California.

last week's issue we were able to print full address which Dr. Frederick Brown ris brought at this interesting meeting. did not have the little poem in that le, however, which the speaker used at close of his address. The quatrain was ten by a Baltimore priest, Father Tabb.

little child of heavenly birth
ame down to find his ball—the earth.
Brother, let us one and all
itch in and get Him back His ball."

r. Harris brought thrilling inspiration to on in the address which he delivered. is the pastor of Foundry Church, Wash- on, D. C. and chaplain of the United es Senate.

r. Beaumont A. Herman, as president of union, introduced the speakers. The ers of the evening were said by Boston's district superintendent, the Rev. Willard Arnold, and the Rev. Archiver J. Strait, ister of College Avenue Church, Somer- , Mass.

Back-To-Church Drive

ICHMOND, VA. (RNS)—General Omar N. lley, veterans' administrator, has written oup of World War II veterans of the First lish Evangelical Lutheran church here mending them for conducting a highly essful Come-Back-to-Church drive.

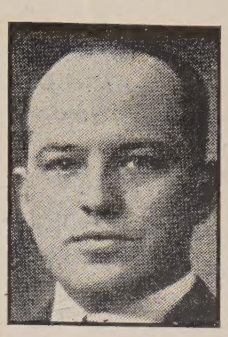
n this trying period of readjustment for nany of our returned servicemen, it is l to know that the spiritual forces in our yday life are not forgotten," General lley wrote. "We live today in a world is worn from struggle, a world where grow sick with despair in the search for e and a measure of security, and veterans come home to find that they have a new of spiritual values and that there is even in their own communities for a lizing force upon which they can pin hopes for a better world.

f, by your example and leadership, you help point up the important role of the ch in any effort to build the kind of d we want, you will benefit not only selves, but the community and the nation ell."

ne former G Is launched their drive for ch attendance after deciding that it was of the basic needs of the community. r efforts have brought spectacular results, Sunday congregations at the church t doubled in size.

Harvard Graduate This Season

"as of the Class of 1917"



AS HARVARD SENIOR

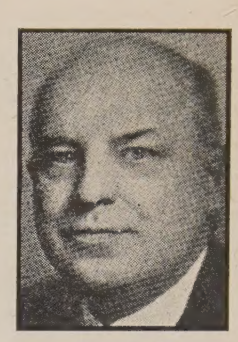
Richard W. Sadler

Just Never Had Time

to Pass Off

Condition in German

Until This Year



AS METHODIST MINISTER

Richard Watson Sadler, Class of 1917, got his Harvard A. B. degree on Tuesday, Oct. 15th.

Two months before his intended graduation in 1917, he dashed off to the first World War. The Army just never gave him time to pass off a little matter of a "condition" in the German language.

He got around to it last Summer, because he is now a clergyman, pastor of the Methodist Church at Brunswick, Md.

This may be news to some of his Harvard classmates and Boston friends, who remember Sadler as an Army cavalry lieutenant, and as a successful New York metals manufacturer

Sadler was nearly three years in the Army, two of them in France until late in 1919. Then he put in 25 years building a business and raising a family, with his wife and three daughters in Bronxville, N. Y.

His youngest daughter, Nancy, is now a sophomore at Radcliffe. His daughter, Annabelle, recently married to George Parker, a fellow student at Oberlin College, is with her husband who is studying for the ministry at Dallas Theological Seminary, in Texas. The third daughter, Ellida, is an executive of the Y. W. C. A. at Lexington, Ky., after graduation from Center College.

"I just never bothered about brushing up on my German, after the war, because I did not need it in my manufacturing business," Mr. Sadler told the *Globe* by long distance telephone from his Maryland parsonage.

"But two years ago, when I entered the ministry, a degree became desirable. So last Summer I passed off the condition in German and now I am watching the mails for my Harvard degree."

"No, I didn't go up to Cambridge for the graduation this week. I'm rather busy down here."

There was nothing sudden about his decision to enter the ministry. All during his 25 years of metal-manufacturing, his major outside interest was in religious education. He was head of the Westchester County Federation of Men's Bible Classes, in New York, and an officer successively of the New York State and the National Federation.

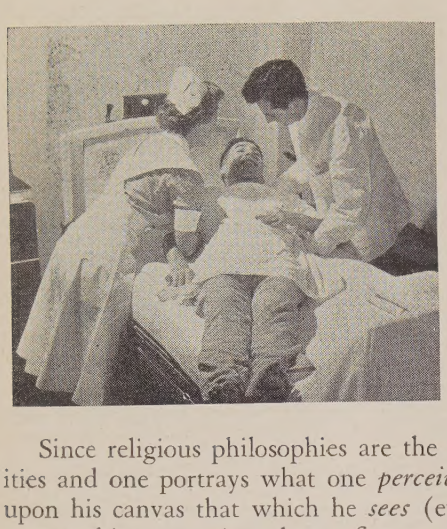
His wife, the former Ellida Breidablik, is the daughter of a Norwegian Lutheran minister and herself was educated at the University of Wisconsin with postgraduate work at Bryn Mawr and Columbia University.

In 1942, for the 25th report of the class of 1917, "Dick" Sadler wrote to his classmates: "Truly, it seems to me I have found in the Bible the most dependable and helpful guide to life. . . . Christ is 'the way' that leads into the limitless reaches of eternity. . . . In this I have found a sense of security and completeness that no other knowledge or experience in life has afforded."

Two years later, his family grown and business brought to completion, Richard Sadler and his wife began a new phase of life, in the Christian ministry—and he finally found time to pass off that little 'condition' in German that was holding up the bachelor of arts degree, postponed first by World War 1 and second by bringing up a family.—Reprinted from the *Boston Daily Globe*

The Pathological Basis of Spiritual Disorders

WILLIAM D. ROWLAND, M.D.



As part of the training program in the Clinical Course in Pastoral Counseling, during an orientation period of two weeks, the ministers serve as "Volunteer Orderlies" in the hospital, enabling them to become familiar with various hospital routines. The Rev. William Donald, 2nd, Methodist minister from Gladstone, Mich., in the role of orderly, is shown assisting a patient with the help of a student nurse, Wesley Memorial Hospital (Methodist), Chicago, Ill.

Since religious philosophies are the products of mental and emotional activities and one portrays what one *perceives* in religion even as an artist portrays upon his canvas that which he *sees* (eye faults), and the poet or musician interprets his *perceptions,* let us first consider what kind of people make up our mental world.

We live among men—all grades of intelligence, morality, and social or economic conditions. Heredity, environment (especially in childhood), education, and cultural activities all affect this human product, giving us a great variety of persons with whom we must live, hoping to bring success, satisfaction, and happiness. Not all people are normal mentally, emotionally, or physically. The following prewar statistics for the United States are of amazing interest: it is estimated that there are 7,000,000 mentally ill in our 160,000,000 population of which 700,000 are in mental institutions. There are 125,000 new admissions annually. Of course, there are many recoveries under present improved methods of psychiatric care which is able to scientifically explain abnormal behavior. In Biblical and Medieval times some of these unfortunates were relieved of evil spirits by exorcism but most of them were exiled or abandoned and lived lives of the lower animals. The appreciation of mental illness in general lagged far behind that of physical illness altho the Greeks and Romans had some very good ideas and procedures and the accomplishments of psychiatrists during the recent war gives us great encouragement for the future.

Since only one-tenth of the estimated mentally ill are in institutions it means that unrecognized major and many minor mentally ill persons are living among us constantly. They are in your churches, in our schools, in places of business —everywhere! It must not be forgotten that normal people may become mentally ill occasionally when the stress becomes too heavy for that particular individual. During the First World War we had "shell-shock." In this one we termed it "phychoneurosis." In civil life we have "nervous breakdowns." Religious leaders, therefore, have to cope not only with a wide variety of so-called normal parishioners but are also taxed with a certain number of abnormals. Some knowledge of these mental illnesses, their signs and symptoms, and their behaviorisms in religious experiences ought to be considerable help.

Already many clergy and more particularly theological students have undertaken training in this field. This summer (1946) there were two sessions at the Massachusetts General Hospital and one at Ann Arbor, Michigan. Several hospitals have full time clergy on their staffs with so much success that it has become imperative to continue such service. These men give not only psychiatric care but a wide variety of services to all creeds.

For our present needs a simple classification of psychiatric diseases and disorders will suffice:

1. Normal—since normality is never perfect or complete, these may need guidance or assistance but seldom institutional care.
2. Feebleminded—of these the idiot and imbecile are of such low mental

Condemn Stepinac Imprisonment

PHILADELPHIA (RNS)—The Methodi Minister's Meeting of Philadelphia and V inity unanimously adopted a resolution he condeming the imprisonment of Archbish Stepinac of Yugoslavia.

The resolution said:

"We, the Methodist Ministers' Meeting Philadelphia and Vicinity, join our Catho brethren in protest over the persecution a imprisonment of Archbishop Stepinac Communist elements. A wedge driven in any one of several segments of Christian serves only to weaken the whole Christi church. We cannot sensibly condemn Na atrocities and keep silent against this sort persecution by representatives of godlessness

The resolution was introduced by Dr. Jo Watchorn, retired district superintendent, a was immediately seconded and voted up without a dissenting vote.

Methodist World Conferenc

CINCINNATI, O. (RNS)—Leaders of T Methodist Church meeting here set Sept. 2 30, 1947, as the date for an interim wor conference of Methodism. They made no d inite decision on the place of meeting though it would be held in the eastern se tion of the United States, they said.

The group of 25 meeting here included se eral bishops in the western section of t Ecumenical Methodist Council. Bishop Iv Lee Holt, of St. Louis, presided and D Oscar T. Olson of Epworth-Euclid Metho ist Church, Cleveland, served as secretary.

It was explained that although the wor conferences are scheduled for every 10 yea the 1941 meeting was not held because the war. The meeting was to have conven at Oxford University in England.

The 1947 conference will be held in t country because of the present inability British churchmen to house the 276 offic delegates and others expected. These w represent separate Methodist bodies of t United States, England, Australia, New Ze land, South Africa, Mexico, Brazil, possib Korea and Japan and several small Method groups in this country, it was stated.

Resignation of C. O. Teache

LYNCHBURG, VA. (RNS)—Delegates to t annual Virginia Methodist Conference he went on record as deploring pressure broug by veterans' organizations which resulted the resignation of two conscientious objecto as public school teachers in this state.

"The Methodist Church of Virginia," t conference said, in adopting a report of social welfare committee, "stands squarely defense of the Virginia constitution and t American Bill of Rights guaranteeing ligious liberty, and in support of those la which have respect for the religious conv tions of our citizens."

The report adopted by the conference al charged that the "widely prevalent pover low standards of living and other disadva ageous conditions confronting over half Virginia's population are an indictment our social order." It further said that inequ

between city and country in income, ational levels and living standards; fail- in industrial democracy and the adverse litions confronting Negroes are viola- s of the Christian doctrine of human herhood.

either of the two conscientious objectors ally was forced to give up his teaching , but both resigned voluntarily after rans' groups—an American Legion post one instance and a Veterans of Foreign s Chapter in the other—had adopted res- ions condeming the respective school ds for employing them.

etting a Kick out of Life

William L. Stidger

Out of a Bus Ride

ast summer I missed a train connection n Atlanta, Ga., to Nashville, Tenn. I was duled to speak at the West End Meth- t Church on Sunday morning and at body College Vespers in the evening. I 250 miles away. I am an old trooper never miss an engagement if it is pos- to get there. I discovered that I could a bus at 11.30 Saturday night and make I took that bus. It was a miserably hot it, the bus was packed even in the aisles. ined most of the night. Some people on bus had traveled as far as from Chicago still had 250 miles to go.

Ve arrived at Chattanooga at three and had to wait an hour, when we got an- r bus for Nashville. I didn't sleep a k. My backbone was almost jolted loose n my head. I never put in such a mis- le night; and all of that, on a night when as more than anxious to be at my best get a good sound sleep in order to be y for those two important engagements our friends of the former Southern rch.

ut there was one redeeming experience that bus ride:

he passengers were restless, tired, sleepy. e of them persistently asked the driver favors—ridiculous favors; to wait at a while they had a coke; to change seats; pen the window; to close them; to stop hey could get off and stretch their legs do the many inevitable things that a bus ride entails; to mail a postcard back e.

watched that driver. He was the most nt, courteous, thoughtful person I have across in a year. Did he grunt and groan grouse over the manifold complaints, unreasonable requests of those fifty pas- ers? *He did not!* He performed his du- like a gentleman and a friend of all of n. And, all the while he was humming imself popular tunes.

e arrived at Chattanooga at 3.15, tired sleepy. That driver left us, but before ft he waved goodbye, bade us God-speed ur journey, gave us a hail and a smile was heart warming. As he got off I to him, "Just what would you rather *be* a bus driver?" Much to my astonish- he replied with a smile: "Another bus r, sir!" I got a kick out of that ex- nce.

grade that constant nursing care usually in an institution is necessary. The moron and dull normal may be trained in simple services so that they can care for themselves with shielding supervision *for their own—not* the public—safety.

3. Psychotic—these are major mental illnesses or legal "insanity." They usually do not know they are mentally ill—reality is greatly distorted.

   a. Organic—Head trauma, birth injuries, tumors, arteriosclerosis, syphilis, and senility frequently produce mental episodes requiring hospitalization for their own or the public safety. This disturbance comes from pressure, poor nutrition, or toxic injury.

   b. Delirious—due to alchol, drugs, infections, et cetera. Same care as above.

   c. Manic-Depressive—these have a variety of moods with hallucinations, delusions, illusions, clouded states. They have exited and depressed episodes and may become suicidal. Same care as above.

   d. Schizophrenic—(Split Personality)—these show a variety of mental abnormality and behaviorisms (Heirens of Chicago murders) with a good I. Q. Shock treatment might help if given early.

   e. Paranoic—these have persecutory delusions, predominately, and often commit homicide. Same treatment as d. in institutions.

4. Neurotic—this group show only mild psychotic personality changes with quite good insight, slight distortion of reality, and an awareness that they are ill. They preserve their contact with people and the world about them.

   a. Anxiety Neurosis—worry and fear.

   b. Hysteria—a subconscious escape mechanism.

   c. Melancholia—of middle and later life.

   d. Phychoasthenia—mental fatigue with fears, doubts, feeling of insuffiency.

   e. Neurasthenia—this group exhibits mostly unreasonable physical and some mental fatigue and irritability with depression; they can not carry a normal load. Physician's offices are full of them. A wide variety of somatic symptoms are produced by their fears, worry, obscessions, and fatigue. They never have a feeling of well-being and are always incapacitated. They have easy headache and various aches and pains all over, much gastrointestinal discomfort and irregular function, mental instability, physical incapacitation, palpitation of the heart, easy and profuse perspiration, clammy hands, waves of poor sight, muscular twitching or paresis.

5. Psychopathic Personality—this group show disordered behavior, social reactions and interest trends. Many show criminal traits, moral deficiency, tramp life, sexual perversions, and temperamental peculiarities. (The juvenile sex-murderer of Reading, Massachusetts, of a few years ago comes under this group; also Ponzi of bizarre financial fame of twenty years ago. Father Divine, Aimee Semple McPherson and doubtless Mormon Smith and others are to be included in this class.

   a. Alcoholics

   b. Drug Addicts.

   c. Sexual Perverts

   d. Pugnacious or officious individuals.

   e. Inhibited or shy individuals.

   f. Some criminals.

   They are mostly extroverts, seek for immediate gratifications, are plausible, have flexible moral codes, are difficult to detect and difficult to treat. "Alcoholics Anonymous" has benefited many alcholics.

Having outlined briefly mental abnormalities with comments concerning their expressions and etiology, let us now mention also briefly *Common Misconceptions* without discussing them: (reverse is true)

1. Heredity is the chief cause of psychiatric disorders.

(Continued on page 1046)

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VOLUME CXXIV BOSTON, OCTOBER 30, 1946 NUMBER 44

Tenth Week in Kingomtide

Romans 8:24,25, 31-39 Matthew 4:12-17

SEE THE BOOK OF WORSHIP AND THE REVISED STANDARD VERSION OF THE NEW TESTAMENT

Paul's definition of hope is certainly finite. Hope is that which is not seen. If it is raining one does not hope that it will rain; if it is raining one may hope that the sun will shine. It is such a simple way of saying that the religionist is of necessity an idealist: he knows perfectly well that the kingdom of God is at hand, but that it is not seen. The non-religionist blames failure on any scapegoat that he can think of—he may blame conditions on Russia, or on vested interests, or on a race of people foreign to his own. The religionist blames failures on himself and on his society and lives in the hope that the kingdom of God which is at hand may be seen and experienced now. "Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience."

The second lesson is another meditation scene account. John's arrest has been a great loss to the cause Of Christ. The temptation scene has just taken place, and it is as though Christ now has his greatest of all challenges to call for repentance and the establishment of the kingdom of God within the souls of men. He goes to the scene which Isaiah had mentioned years and years before, and he meditates on Isaiah's prophecy.

"The land of Zebulun and the land of Naphtali, toward the sea, across the Jordon, Galilee of the Ge tiles—the people who sat in darkness have seen great light, and for those who sat in the region ar shadow of death, light has dawned."

It was then, according to Matthew's account, th Jesus began to preach, "Repent, for the kingdo of heaven is at hand.

The Mission of Protesting

Within recent weeks a number of promine churchmen have expressed a dislike for the ter "Protestants." Much can be said in favor of substitu ing another term such as "Evangelicals" or "No Conformists" or "Free Churchmen," but let us n forget that inherent in our Protestantism is a missi of protesting. We are protesting rising forms human enslavement. We are protesting statis whether it be in the form of communism or in t form of fascism. We are protesting those forc which seek to dominate our personal conduct. Tho who invade man's only castle—the home—and s that he cannot plan his family; those who dema tolerance for their own point of view, yet are intol ant of other points of view; those who hide behi the banner of a particular sect and commit crim against fellow-citizens on the basis of creed, natio ality, or race—these are the persons and forces agai which the Protestant must protest.

Because the churchman enters into his protesti he is not a bigot. He does not become anti-Catho because he knows that the Catholic Church is a gr sister denomination which is seeking to worship G in its own way. A Protestant is a guarantor of ligious freedom. The peculiar manifestations of ligious groups are never protested unless they inva the sacred rights of freedom of other people.

CHURCH LAW

One of our Methodist ministers recently had a l ter from a woman whose marriage to a Roman Ca olic he had performed a number of years previous In the letter, the woman, who claimed to be a Prote ant, asked our Methodist pastor whether or not was a Protestant. She said that her husband's pri wanted to know the answer to this question beca it would determine whether or not her marriage w valid and also establish the legitimacy of her childr

Obviously the woman who wrote to our Meth ist pastor was not a Protestant: she was non-Catho

here is a vast difference there.) Had she been a testant she would have known of course that a thodist pastor is not a Roman Catholic. But what ven more important, she would have known that Roman Catholic Church would never recognize act of a Protestant minister as one of standing the light of Roman Catholic law. When one bes a Roman Catholic he knows that there are ed principles to which he must adhere if he is to nain a member of that faith. No Protestant has valid reason to protest this situation because the is purely denominational, and has no standing civil courts.

Civil Law

A Protestant does have a strong and valid reason protest, however, whenever any denomination s to superimpose its church law on civil cases. recent United Press dispatch concerning the inor excommunication" of Marshall Tito of Yugovia by the Pope is a timely illustration of this issue. e Vatican excommunicated Tito because he, as member of the Roman Catholic Church, had ought Archbishop Stepinac before a civilian tribal. The Vatican explained, "According to church , members of the clergy, and especially bishops, exonerated from judgment in civilian tribunals ess the Vatican grants permission that they be ced on trial." The Roman Catholic Church has erfect right to excommunicate Tito or any other son. But the Roman Catholic Church has no ht, either by direct or by indirection, to interfere h the duties of civil courts. If this absurd cannon- law were to be enforced throughout the world, vould mean that a district attorney who happened e a member of the Roman Catholic Church, could bring a priest or "especially bishops" to trial. If s a religious tenet, then a public servant holding mbership in the Roman Catholic Church should made to swear that he will never allow that tenet nterfere with his duties.

Ve protest infiltration of foreign agents who defy state laws, and we must also protest any attempt the Vatican to implement any of its cannonical s which defy state laws. We will recognize the man Catholic's position and his right to free ech; we will not tolerate any attempt of Rome, sia, or Madrid to superimpose their several beliefs our civil rights as free citizens. The announcent by the Vatican on October 22nd that foreign rvention in the case of Yugoslavia's Archbishop inac would be justified is interesting in this connection. It means that Rome would sanction foreign intervention in the case of political prisoners in Spain; it means that foreign intervention would be sanctioned in South America in the country of Peron.

We turn to another area where the Protestant must carry out a mission of protest: it is that growing problem of the use of public funds in this country for the free transportation of parochial and private school students. Inroads are being made all over the nation into our public tax fund by denominational and sectarian interests. The fight against these illegal uses of public funds has taken on a truly partisan nature. The Roman Catholics are working hard to see to it that the tax funds are made available; Protestants are insisting that no state funds shall be used to finance church ventures. Our mission of protest in this case is based on a sound democratic principle that insists that no person shall be taxed to support a church. Protestants feel that the Roman Catholics are completely wrong in this issue, and say again that they will use every means possible to see to it that justice shall triumph in the ultimate decision.

Our Positive Task

Finally we turn to the major task of Protestantism: to inspire every human being to discover for himself the riches and abundance of the life which Jesus Christ came to demonstrate. Our task is, after all, entirely positive. It is the *opportunity to become,* not just the right to be, that must be our central concern. We know that the kingdom of God does not come by force, ,but that it comes first in the hearts of men. We must fight off those influences which would hamper the free search of mankind for security, but at the very same time we must inspire mankind to experience the larger freedom. We have a realistic task to perform in the field of religious education so that the individual Protestant will learn how to be his own priest. We have a realistic task in elevating our experiences of worship so that the individual Protestants will go beyond himself and commune with God. We have a realistic task in carrying the messages of freedom to an entire world so that nationalism and imperialism will be made inferior to the will of God and the well-being of His children. We have a realistic task in seeing to it that the lame are made to walk and the blind made to see, that the naked are clothed, and the hungry are fed.

Let us be proud to be called Protestants, for the mission of protesting is a constructive one indeed!

Wittenberg Church

Where Martin Luther

Posted the Theses of

Protestantism

WHY LUTHER SWUNG INTO ACTION

By

C. B. Gohdes

England and the United States! To these two countries, which discard the Roman pilot at the time of the Reformation, the pope's power is now sh ing from lands he has helped to ruin. Since popular religious ignorance a its twin sister, religious indifference, are the atmosphere most favorable Rome's success, neither the vignettes of Martin Luther nor the stark realism the portraiture which this article will present require an apology.

Salvation for Pelf

God's plan for man's salvation is simple in its truth, clear in its meth magnificent in its results. Christ—God in the flesh—dies for man: there is truth. The gospel proclaims this Savior as the only and all-sufficing Media between God and men: there is the method. So far as this gospel and its Ch work repentance and faith, men are saved, homes are brightened, lands baptized with freedom's rosy light, righteousness and love spread from pole pole: there is the result.

That truth, that method, that result were passing into eclipse at the begi ing of this modern age. Hear Tetzel speak as he offers his certificates of dulgence: "You may receive pardon for any misconduct in your office; you n acquire remission for having appropriated for your own use a holy bequ likewise for any dishonest transaction; for any act of fraud or usury, whet demonstrable or not. Oh, you who have broken your vows; you usurers, r bers, libertines: now is the time to hear the Word of God, who does not de the death of the sinner, but that he may turn and live! Turn, O Jerusalem, the Lord, thy God!"

That said, Tetzel showed by an object lesson how it was done. Striding the treasure chest, he dropped a coin with such force that the whole crowd co hear it ring, and said: "Thank God, now the worry over my kinsman's s is off my mind." Then they came, the fakir's dupes, and as their pockets er tied, Tetzel's chest became full.

The Pope Speaks

Back of Tetzel stands the pope. "We, Leo X, Roman pope, the servant servants, successor of Peter and Paul, have given authority to Master John T zel, a brother of the Dominican order, apostolic commissar and preacher Germany, to distribute rich indulgence throughout the world. Master Tet can absolve from all sin whose forgiveness the Apostolic See has reserved itself; likewise from sins unrepented and unknown; he can proclaim in hour of death a general indulgence of all sins, guilt, and punishment due purgatory; he can close the gates of hell and open the gates of paradise."

Such was the spiritual night into which the pope, through the centuries his ascendancy, had plunged the world. A long way, such pronounceme

E POOR MAN IN CHURCH

J. D. Townsend

e Bread and Wine are going around.
w graciously that sacrament is administered here!
e silent air is fragrantly warm,
d colored sunlight stains the pews and ground.
e Bread is coming: white as mountain snow
d crustless. Beautifully squared,
if cut with rule and mitre,
d laid thoughtfully apart
at well-bred fingers may be spared
oping and fumbling.

e Body of God is going around.

e Wine is coming:
rough frugality or for health's sake
ured in tiny glasses—scarce a mouthful,
e sweet, sweet mouthful
at no human thirst could slake—
miniature chalices on burnished silver trays.

is is My Body that was broken for you.

fancy—when Jesus in that upper room did sup
ith His twelve simple friends,
e broke the bread in crusty, heavy lumps
helling of the oven and the fields:
d the thirsty travelers
rank deeply from a common cup.
wheat so scarce, then,
at my one cube should be so meanly small?

rough closed lids I see the August field,
retching infinite to the earth's dun edge,
ellow from the sun's prolonged caress,
om the sun's color fading on it—
in stalks bending under a weight of gold,
olden tons of grain,
otted with the poppy's flaming yield,
d sung to by the robin and the wren.

is is my Blood that was shed for you.

e Wine I get will scarcely wet my lips.
d now my closed eyes see the vines
vering the rolling slope,
imbing and climbing to the sky's blue rim.
illions of amethysts,
apes purple as an emperor's cloak,
d plumped with liquid hope
bless and fructify in throbbing human veins.

e Body of God is going around.

at my cube, I sip my cup,
ith head sunk low in shame
plore high mercy on my graceless name.
ar God!
l the aristocratic cubes
d all the ruby chalices—
ements of a divine body—
ill not appease the appetite
slake the thirst
at for long, long days
d weary, worried nights
ve been the guest accurst
my ravenous body,
my poor human frame.

from the message of Paul and Peter! The crimson coin of Christ's blood as price of redemption had been supplanted by pelf!

Archbishop and Pope Strike a Bargain

Who was that man Leo who spoke in that Godlike fashion? Luther called him a stinking sinner, a characterization no less true of the other party to the bargain, the bishop of Magdeburg and Halberstadt and archbishop of Mainz. Albert von Hohenzollern, supported by his brother Joachim, elector of Brandenburg and ancestor of the kings of Prussia and of three emperors of the second German Reich, had obtained a dispensation from Pope Leo to hold three bishoprics at the same time. This was "cumulation," condemned by the laws of the church.

Now dispensations were costly; moreover this one was brought on tick. To assure himself of payment, the pope granted the young archbishop the privilege of raising the necessary funds through the sale of indulgence, that is, remission of the penalties to be suffered in purgatory. The terms of the deal were fifty-fifty, both pope and archbishop to get fifty per cent.

This Albert von Hohenzollern was a bounder. His triple bishopric did not prevent him from maintaining a harem like any sultan. That was, indeed, shocking and offensive; but when the archbishop transferred one of the beauties of his harem to his new residence in a casket that had not been properly cleansed of dust, and the lady sneezed, there was universal laughter!

But neither sin nor scorn affected Albert's standing as a bishop; for his superior, the pope, and his immediate predecessors lived in a way calculated to cause hell to chuckle and the heavens to weep. Alexander VI, the second pope before Leo, was the lewd and murderous father of lewd and murderous offspring. Leo's immediate predecessor, Julius II, was a worthy link between the two libertines. The syphilis which made him offensive physically and spiritually illustrates one phase of his character; that he personally led armies into the field and battered down hostile cities with his cannon, another.

Nevertheless, these pursuers of lust, power, and pelf did not fail to exercise their spiritual authority—after a fashion. When Alexander VI incited an insurrection in Florence, which prince and people duly resisted, he indignantly excommunicated all the people of that republic. And when Julius II found that the people of Venice resisted his war of aggression he promptly put under the ban the whole Venetian dominion. What trouble the reception committee of Hades would have had, had those communications been backed up by Heaven's King, in whose name the blasphemy was uttered!

Leo the Leper

We are now prepared to scan the records of Luther's pope, Leo X. Like his immediate predecessors, Leo lived for art. The church was merely a source of revenue. Fabulous sums were spent for paintings, statues, palaces.

While a great huntsman, Leo's sensuality kept the open spaces from providing him with spiritual quickening. At his chalet he surrounded himself with jesters who kept him laughing when not astride of his mount. His sensitivity to beauty betrayed him into sensual lust. A foul disease, the butt of contemporary jokes, was the result. A great entertainer, he himself would sometimes play the star role in the casts.

On one occasion His Holiness thrilled his audience by declaiming Francastore's poem "Syphilis," in which he feelingly dwelt on the curative powers of sulphur and mercury and fairly thrilled the audience with his skillful interpretation of the plaint of the lovelorn shepherd Syphilos (after whom the disease is named). For his artists and their art, whose relevance to religion was usually only professional and incidental, no price was too high.

To raise funds, the papal bounder went through the income of three papal administrations— his predecessor's, whose accumulations he frittered away; his own, which he bankrupted; his successor's, which he mortgaged. To get funds he hocked the silver statues of the apostles. When his successor, Hadrian VI, endeavored to reform the financial system, he was baffled; for Leo had mortgaged to a banker the dispensations for divorce for years to come! The

(Continued on page 1049)

PERSONS

Word has been received that the Rev. Albert D. Parker, superintendent of the Glen Falls District of the Troy Conference is seriously ill.

The Rev. and Mrs. Richard D. Leonard of Adrian, Michigan, became parents of a third child, a daughter, Lucy Kathryn, born on Oct, 19th. Dr. Leonard was for a number of years pastor of churches in the Vermont and Troy Conferences and is now professor of religion in Adrian College.

Dr. Fred D. Stone, Publishing Agent of The Methodist Publishing House, was in Boston last week making an official visit to the Boston Branch Store. Dr. Stone visited all Methodist headquarters here including ZIONS HERALD.

The Rev. Peter Palches, minister of Memorial Methodist Church, Plymouth, Mass., is filling the office of preacher at the Portuguese Methodist Church in that town, until a permanent pastor is appointed. The former pastor, Manuel Conceicao, Jr., has left for Portugal to establish an evangelical seminary there.

The twenty-second anniversary of St. Andrew's Methodist Church in Worcester, Mass., was celebrated from Oct. 23rd to the 27th. The Rev. Prenza L. S. Woods is the present pastor. Guest speakers on the program included the Rev. W. Marvin Gibson, minister of the John Street Baptist Church in Worcester; Worcester District Superintendent Francis D. Taylor; the Rev. William E. Marks, minister of St. Paul's Methodist Church, Berlin, Maryland; and the Rev. Milo Farmer, minister of the Methodist church in Hillsboro, N. H.

Ministers Picket White House

RNS Photo

WASHINGTON — Thirty-six ministers from various Protestant denominations formed a picket line on Pennsylvania Ave. in front of the White House to protest the continued imprisonment of 1,200 conscientious objectors. The pickets, representing the Committee for Amnesty, paraded quietly, bearing placards that read "Jail for Conscience Denies Religious Freedom" and "Free U. S. Religious Prisoners," while separate delegations of clergymen brought the issue in person to Attorney General Tom C. Clark and David K. Niles, administrative assistant to President Truman.

The monthly meeting of the Deaconess Aid Society of New England, Inc., will be held on Tuesday, Nev. 5th, at 2 p.m. in Copley Church, Boston. The devotional period will be led by the Rev. Harry P. Folger, Jr., minister of First Methodist Church Medford Mass.

The Rev. Otto Lang, a member of the New York Conference, chaplain of the United States Penitentiary in Lewisburg, Pa. has been transferred to the chaplaincy of the U. S. Penitentiary in Leavenworth, Kansas. Three religious education classes and two chapel services are held weekly by Chaplain Lang in addition to his duties as counselor.

WARSAW (By Wireless) (RNS)—Nearly ten thousand Poles in Mazurenland, a region in Polish-annexed East Prussia, have enrolled as Methodists, according to Polish Methodist leaders here. Spokesman declared that the interdenominational church council in Warsaw has given Methodist preachers approval to enter East Prussia and carry on missionary activities there. They said their work, especially among the so-called Mazurians, who are regarded as Polish, has been encouraged by the government.

On June 8th the East Saugus Community Methodist Church was damaged during an electrical storm to the extent of $15,000. Immediately a restoration fund was started. During the last days of September and early October a Sanctuary Crusade for $30,000 was conducted by the Rev. Frank M. Inman of the Finance Section of the Department of Home Missions. This culminated on Oct. 13th when a congregation of 305 contributed cash and pledges sufficient to bring the fund to $18,500. Since then more than $3,000 additional has become available. The pastor, the Rev. Ralph W. George, and the official board are confident that the remaining $8,000 will be secured in the next two years. Plans call not only for repairing the storm loss, but for a through reconditioning of the entire building.

Dr. Allen E. Claxton, pastor of Broadway Temple, New York City, conducted a Preaching Mission in Norfolk, Va., the week of Sept. 30th, under the auspices of Ghent Methodist Church. His sermons each evening were supplemented by a course "The Essentials of Our Faith" which he taught each morning in the chapel. A unique part of the mission included special services conducted at the regular meetings of the Rotary, Lions and Kiwanis Clubs and addresses in the high schools of the city.

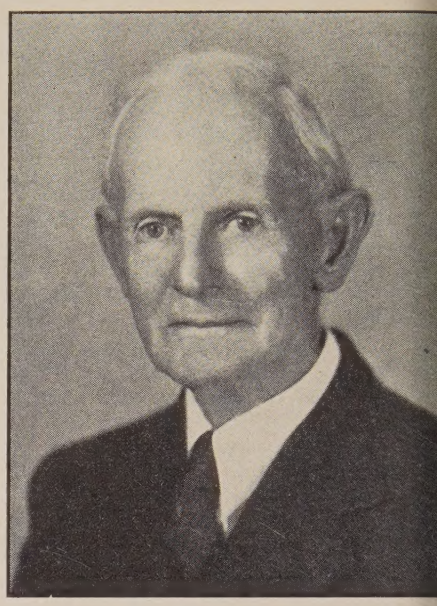
In addition to a gift of $400 presented to Bishop Shot K. Mondol to be used for special projects in India, lay and clerical members of the New Jersey Conference have deposited with Bishop Fred Pierce Corson $700 as part of the funds which Bishop Corson is raising to purchase Bishop Mondol a new automobile for his India work.

The women of the Sisterhood of Temple Israel, Longwood Avenue and Plymouth Street, Brookline, Mass., cordially invite all of the New England conference women to an inter-faith meeting and coffee hour, on Tuesday, November 5th, at 1:30 p.m.

Anthony E. Roberts

Peter Palches.

The Rev. Anthony E. Roberts, of Islan Creek, Mass., retired member of the Mai Conference passed away on Oct. 8th. Fu eral services were held in the Memorial Met odist Church in Plymouth, Mass., under tl direction of the Rev. Peter Palches, assiste by G. Edgar Smith, whom Mr. Roberts ha recommended for local preacher.



Born in England on Dec. 23, 1865, Methodist parentage, he became a loc preacher, as were his father and grandfathe He was a locomotive engineer and then marine engineer before entering the ministr After feeling the call to become a preache he came to America, entered Tilton Academ and then Boston University and Boston Ur versity School of Theology, earning his e ucational expenses by teaching and tutorir in engineering and mathematics.

Mr. Roberts' ministry was marked by exa and through attention to administrative d tail, faithful and conscientious pastoral ca in his parish associations. A convincing de laration of his all-sufficient trust in the ad quacy of Christ for all personal needs ar social demands marked all of his preachin

Mr. Roberts is survived by two daughte Mrs. Anna Marr and Mrs. Ethel Woodso both of Duxbury, Mass.

AMESBURY, MASS. (RNS)—Racial Discrir ination in a South African Church may ha been the deciding factor in preventing M hatma Gandhi from becoming a Christia Dr. Eddy Asirvatham of Boston Universi declared here. Dr. Asirvatham, who is in tl country on leave as head of the department political science and public administration the University of Madras, India, said Gandl while a young man in Africa, tried to ent a church there to hear a famous Engli preacher. He was refused admission, ho ever, and was told that the church was f white people only, Dr. Asirvatham saic Because of that treatment, he continued, t Mahatma never again entered a Christi church.

uring the month of October Bishop Fred e Corson served as conference preacher ie South Carolina, West Oklahoma, and e Rock Conferences.

LT LAKE CITY (RNS)—The Methodist rch is in "desperate need of candidates the ministry," Bishop Wilbur E. Hamer, of Denver, told delegates to the two- conference here of the Utah mission ict. Bishop Hammaker said that "if the ch had no expansion in the next ten s it would need 6,400 spiritual men to its pulpits, and with our expansion pro- n we need 700 additional ministers. ; does not mean that we would fill the its with regular members of the confer- ," he added, "but that we need at least 0 fully ordained ministers of the faith."

YNN, MASS. (RNS)—Jewish children here e joined in the public school released- program of religious education, bringing three major faiths into the plan. Enrol- its during the first week were considered risingly high by religious observers of three faiths. Protestant school children released from school to attend religious ses at a church designated by their par- . Roman Catholics have their classes in church nearest their homes, and the Jew- children all attend the Lynn Hebrew ool. Should the Hebrew School facilities ve inadequate, Temple Beth El will be ught into the program.

he Philadelphia Area Project in Liberia nsored by Bishop Fred Pierce Corson is assured with the gift of $3,700 from people attending the recent New Jersey ference session. Of this amount, the ng people of the conference subscribed 0. A chapel, fully equipped, will be er- d and named for the Philadelphia Area in new Hinterland Project which Bishop lis J. King is planning as a part of a in of inland missions. The chapel with urnishings is expected to cost $6,000.

HICAGO (RNS)—The Year of Evangelism The Methodist Church will be extended il December 31, it was announced here owing a unanimous decision of the ex- tive committee of the denomination's sade for Christ. The committee's action ersed a previous decision which set Sep- ber 1, as the date for ending the cam- gn. Extension of the evangelism program not interfere with the Crusade's steward- program which already has gotten erway.

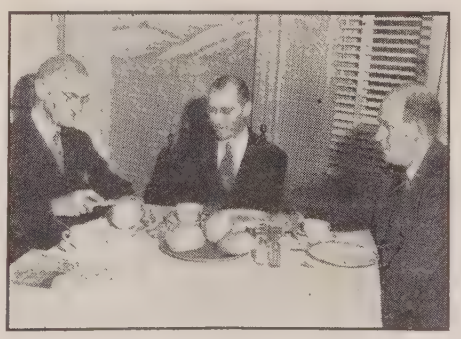
he Misses Ruth Whittier Crawford and Riama Crawford, daughters of the Rev. liam M. Crawford and his wife of Read- Mass., presented an unusually attrac- program on Sunday Oct. 13th. at the ardvale Methodist Church of which their er is the pastor. Miss Ruth briefly traced origin of Christian hymns to the Pro- ant Reformation when Martin Luther l the German chorales for congregational ing. Selecting and interpreting five ns from our Methodist hymnal she led audience in singing these inspiring mes- s. Miss A. Riama presided at the piano. audience was intensely interested and pleased with this unusual addition to the service of worship. These two young women are using their talents in the work of the choir and Sunday school of the Ballardvale Methodist Church. Miss Ruth—a graduate of Boston University, College of Music, is an organist, soprano soloist and teacher of piano. Miss A. Riama, a graduate of Radcliffe College, is a pianist and violinist. They live with their parents in Reading.

F. Nelson Bridgham, a leading layman from the New England Conference, member of the Committee of Two Hundred of the Crusade for Christ, and active in a host of other capacities throughout Methodism, was honored by his local church, Wesley Methodist of Springfield, Mass., at a dinner held last Wednesday, October 23rd. Mr. Bridgham has been superintendent of the church school at Wesley for more than twenty five years. He is the son of the late Rev. and Mrs. Edgar C. Bridgham also of New England Conference.

The South Bethlehem Methodist Church, 10 miles from Albany, N. Y., of which the Rev. Herbert W. Hahn is pastor, has been observing the centennial of its present edifice. Funds are being raised for building improvements which it is hoped may be dedicated on the coming 125th anniversary of the founding of the Society two years hence. The South Bethlehem Church is an outgrowth of Old Stone Church which was organized in 1789 and is said to be the first Methodist church west of the Hudson River.

WARSAW (By Wireless)—Registrations are being received here for an English-language school conducted by the Methodist Church in Poland. Over 300 names have already been registered, and total enrollment is expected to reach 700, although accommodation can be provided only for 500. Suspended during the war, the school formerly attracted thousands of students.

Sample Aroostook Potatoes



Providence Journal.

During their recent tour of Maine to speak at district conferences in Bangor, Augusta, and South Portland, Bishop Lewis O. Hartman of the Boston Area of The Methodist Church and Dr. D. Stewart Patterson, Washington, D. C., vice-president of the Methodist General Board of Lay Activities, were given some of the world-famous Aroostook potatoes from the farm of Frank H. Landers of Mars Hill. It was from the Mars Hill-Easton Methodist parish last year that church school children, earning money from picking potatoes, set the pace for their elders by oversubscribing their goal for world relief funds in Methodism's Crusade for Christ. Sampling the potatoes here are Bishop Hartman (left), the Rev. Lester L. Boobar, (center), minister of the First Methodist Church, Bangor, from whose uncle's farm the potatoes came, and who entered the ministry from the Mars Hill Church, and Dr. Patterson.

The Rev. Mark R. Shaw, of Melrose, Mass., is the Massachusetts Prohibition Party's candidate for the United States Senate. Mr. Shaw, following his graduation at Ohio Wesleyan, served with the Intercollegiate Prohibition Association for six years as eastern district secretary in Boston and then as associate general secretary in the Chicago headquarters. Then he went to Japan for five years for special temperance and social welfare work under the Methodist Board of Foreign Missions and the Board of Temperance. On his return he served as pastor in Holliston Mass., for nine years. Since 1937 he has been secretary in the New England area of the National Council for Prevention of War.

After being held up by the Maritime strike for three weeks Miss Florence Ford, of Pittsburgh, Pa., and Miss Helen Asher, of St. Paul, Minn., new missionaries of the Board of Missions and Church Extension of The Methodist Church, sailed for Brazil the last week of September. Miss Ford will teach in Colegio Americano, Santa Maria; and Miss Asher in Bennett Junior College, Rio de Janeiro.

The Rev. John Richard Gates, for twenty-three years a missionary of The Methodist Church in Southern Rhodesia, Africa, and for ten years since his retirement from missionary service a minister of the Central New York Annual Conference, died at his home in Merritton, Ontario, Canada, on September 29th. Born in Pittsford, Vermont, October 4, 1875, he was educated at Montpelier (Vt.) Seminary, Ohio Wesleyan University, Northwestern University, and Garrett Biblical Institute. In 1906 he sailed for Africa, and served principally at Umtali and Old Umtali where he was successively pastor of St. Andrews Methodist Church, superintendent of the Old Umtali District, and principal of the Boys Training School. He was founder, publisher and first editor of the "Rhodesia Missionary Advocate." Mr. Gates is survived by his widow, who was Miss Harriett L. M. Lodge, whom he married in Rhodesia.

NEW YORK, N. Y.—George Dugan, Brooklyn, N. Y., former newspaper and church paper man, has been called to the directorship of Missions Public Relations Office, and took office Oct. 15th, according to announcement of Dr. Mark Dawber and Winfred P. Elson, secretaries respectively of the Home Missions Council of North America and the Foreign Missions Conference of North America. Missions P. R. O. was established by the two agencies last year as a medium of expression for foreign and home mission interests of 68 cooperating Protestant denominations.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Nov. 10.

THE CHURCH REACHES OUT. ACTS 16:11-15.

Paul's Macedonian Call and Ours

On the road to Damascus Paul was called from the Jewish faith into the discipleship of Christ. He was not disobedient to the "heavenly vision" and took the gospel to the Gentiles. At Troas, Paul had another vision. This time it was not in mid-day but at night and it was a man asking for help. "There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us."

This call was really one to take the Christian church into Europe. This was a long step toward *One Christian World*. For Paul journeyed from Troas in Asia to Philippi a city in Macdeonia in Europe.

Paul preached and practiced that type of Christian universalism which spanned continents, bridged racial gaps and ignored sovereign states. Paul's gospel was for all men everywhere. And this is the essence of missions, home and foreign.

The call to us is one as urgent as that voice which broke into the consciousness of Paul in the dead of night with an appeal for help. It is a voice without color, or creed or nation. And it is a call for help. This time it comes from a world torn by national strife and boundless fear of extermination.

"The World is My Parish"

John Wesley had his vision of *One Christian World* when he pushed out the boundaries of his mission field to the uttermost limits of the world. Paul had this vision when he was "loosing from Troas" and set sail for Philippi. He had on board the gospel of Christ and was following his Lord's command spoken to eleven disciples on a mountain in Galilee, "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

Now let us look at our frightened, secular, divided and bedeviled world and see what the gospel of Christ has to offer it. In the eyes of hundreds of millions of people there is no salvation in the Christian religion.

In his book, "The Anatomy of Peace" which is a must book on every Christian's list, Emery Reves has a chapter of devastating power on the subject, "Failure of Religion." To this prophetic writer the failure of Christians to live up to the universal elements in the Christian religion as preached by Christ and Paul and other great apostles of *One Christian World* is an incalculable tragedy.

We are not willing to acknowledge the failure of Christianity in this field of universal relationships. The one last, best hope of man is a social order in which there is security from murder, larceny, and exploitation in every form and in which man has freedom to think, to speak and to worship. What force has been more potent than the Christian religion in creating this kind of a world?

And even Emery Reves admits that the doctrine which teaches that all men are created equal in the sight of God, and ruled by one God, with one law over all men, is the one great revolutionary idea in all human history.

"But what can I do?"

This question must have vexed Paul that night in Troas, when the man of Macedonia called for help. It troubles us today. Then it was one man called to a new continent. But he had the Gospel of Jesus Christ to take with him. If we have that we are ready to meet any continent and any world crying for help. Without this we had better stay on the dock.

The final chapter in this call and Paul's immediate answer was written in the household of Lydia. One baptized household is a good beginning of any missionary effort.

Doing One's Duty

Lester L. Boobar

Minister, First Methodist Church, Bangor Maine

Every child learns early in life that ea year added to his age means that he will allowed certain privileges that were deni him before. However, he also learns that ju as privileges increase with age, so duties i crease as well. He discovers that there ca be no privileges without corresponding dutie for privilege and duty go together.

That is one fact that many people seem forget or to ignore. Some people go throug life as though they expected all privileges an no duties. But life is not like that, even if w wish it were.

The very privilege of life itself carries th duty of living that life at its best. Anyon of us who do not accept that simple rule o living finds life stagnant and worthles Privileges alone do not creat happiness. Pri ileges alone are like a steady diet of sweet which eventually cloys our taste and appiti and leaves us unable to appreciate any foo Like the poetess, we sooner or later discov that

"I slept and dreamed that life was beauty,
I woke and found that life was duty."

The privileges of membership in a famil are rich indeed. We have a group of lovin friendly people to whom we can return wit the joys and sorrows of the day and fin sympathy, understanding and mutual hap piness. We have there the richness of lov and the security which such love gives. W have companionship the like of which ca not be duplicated elsewhere. But the pri ileges of family membership automaticall carry certain duties to every member of th family. There is the duty of each perso being a worthy member, of sharing in th work, the drudgery, the hardships, the worri and the troubles of the whole family, or on is not a true member of the group. And non of us can really appreciate the privileges w receive from our membership in the famil circle until we also share in the duties tha go hand in hand with those privileges.

There are privileges that we all enjoy b virtue of living in a town or city—a com munity of people. We have the protection o police, firemen, public health officials. W have street and sidewalks and highways. W have the priveleges of light and power, o telephone and telegraph, that would be im possible without the community of person We have amusements, community concert recreational facilities, schools, hospitals, doc tors and dentists, all because we live in community with hundreds of other person instead of alone on some deserted island. Bu the fact that we have these privileges bring each of us face to face with the duty of bein a worthy member of our community: ob serving the rules of the community regardin public health and safety, observing our dutie and obligations to the other members of ou community and assisting in the life of th community so that these privileges may b perpetuated. In short, in all human relatio ships we discover that we cannot live fo ourselves alone. The mere fact of life, live among other persons, implies automaticall

in duties to them and to the society in h we all live together.

spite of that fact, all too many of us try nore the duties of citizenship in our state nation while we enjoy the privileges of enship. Now it is perfectly natural that should accept the privileges inherent in national life. Paul was not averse to exing his pride in the fact that he was both w and a Roman. Neither was he back-l about demanding the privileges and ection which his Roman citizenship gave when, after his arrest, the centurion was it to have him flogged. We follow his nple. But we have so many more privs than had Paul. As imperfect as is our ety and our government we have privs the like of which no people have ever We can well be proud of our citizen-, and say, "I am an American," in the e sense that Paul was proud of his racial nection and his citizenship. We belong to ation of some 140,000,000 people, comd of those who have come from every and nation to share in the American way ife. We have a right to love our nation, to be proud of it, not alone because of its lth and beauty, but most of all for the ciples of freedom and equality for which tands. We have the privileges of equal ortunity for education, equal opportunity advancement, equal opportunity to enjoy citizenship. Of course there are excepns, for we are not yet perfect as a nation, s a society, but that is the ideal toward ch we aim, and which we have already eved better than probably any other ple.

here is, for instance, the privilege of dom of expression. It is doubtful if anyre else in the world we could find a spaper, for example, which on one page ld print the columns of men like Drew rson, David Lawrence, George Sokolsky Westbrook Pegler, presenting at times lutely different views on the same day, perhaps an editorial on the same page greeing with all four. But that is free of speech and opinion in actual prac-

Couple that with our freedom to wor-God in any way we desire, with no one ay us nay, and add up the other privis of citizenship, and we are amazed to over what privileges really are ours.

et there is one privilege which many ple of our nation never accept. That is high privilege of casting their ballots on tion day. We have here the privilege of ng our ballots for whom and for what wish. Here is no fear-dominated or forcenated election, with but one party on the t. Here there is no necessity of checkbut one candidate, or writing a "no" and g in fear of the government police. If do not like any of the candidates listed, can write in our own personal choice. If do not like a proposal, we have the privi of voting against it without fear. It is he ballot box where we all have equal ts and privileges. Yet every election day a miserably small proportion of Ameri-citizens bother to go to the polls and hold of their privilege. Many times a ority of voters determine the election of ials and the issues of state and national

(Continued on page 1054)

A Bridge of Understanding

A Chapel address delivered on Oct. 2nd, by Edward R. Bartlett, dean of DePauw University, Greencastle, Indiana.

An age which knew turmoil and conflict, poverty and disease, pestilence and war gave to the world a prescription for peace, a prescription which our fearful age would do well, as it pauses, to ponder.

"In that day," wrote this prophet of a better tomorrow, "shall there be a high way out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall worship with the Assyrians." (Isaiah 19:23-24).

"In that day," he goes on, "shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for that Jehovah of hosts hath blessed them, saying, Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel, mine inheritance."

Cast into terms of today, this seer might have said: "A highway shall there be from the Soviet Republics to the Americas, and the Russians shall come into America and the Americans into Russia, and the Russians shall worship with the Americans."

It was as absurd as that. For what people had been a greater scourge to the Eastern Mediterranean lands than the Assyrians, whose ancient version of tank warfare consisted in fixing blades to chariot wheels and flaying the falling foe by driving over the battle field. What religion was more intensely nationalistic than that of Egypt, secure in her relative isolation, proud and aloof in her arts and science?

Yet to the prophet there was one solvent for international hatreds, one uniting element for the centripetal forces which plague mankind. It was his conviction that a bridge of understanding between peoples could be built—that such a bridge had for its girders confidence in the justice of God, and for its foundation's piers a common experience of worship. Now, after some 2,500 years, the need is more imperative than in any previous generation, we examine the blueprint of this bridge, knowing full well that the time left to undertake its construction is short.

We need to remind ourselves that this is not the first time such a bridge has seemed important to the well-being of nations. When a freer interchange of knowledge became possible at the beginning of the modern age, many believed that dispelling ignorance would advance good will among men. Later, when ships became the carriers of cultures, as well as of goods between ports halfway 'round the world, commerce was hailed both as the promoter of prosperity and of peace.

These bridges frequently have led to friction rather than understanding. Subsequently, international organizations have been developed to bring peoples together. These were calculated to strengthen the interests of the group concerned, whether a business cartel or an international labor council, and though they purported to rise above national self interest, when the breath of war blew hot upon them, they, too, no longer served to unite peoples and collapsed. In all fairness, I must say that over this entire period and before, an institution of religion (the Roman Catholic Church) attempted to be the bridge for a community of nations. That it did not succeed markedly in such a service should not be regarded as a failure of faith. Rather, it would seem the natural consequence of a divided purpose, wherein neither the desire for temporal power nor for spiritual effectiveness could have full play. Of the contribution to international understanding by devout leaders in this church from St. Francis of Assizi or Abelard to the recently canonized Mother Cabrini there can be no question.

What there may be expected of us, as men and women of religious faith, that could not be achieved in the past through persons united in a zeal for knowledge or business, or even for a powerful church organization, I think the prophet points out the way. First, we need to recognize the spiritual hopes and

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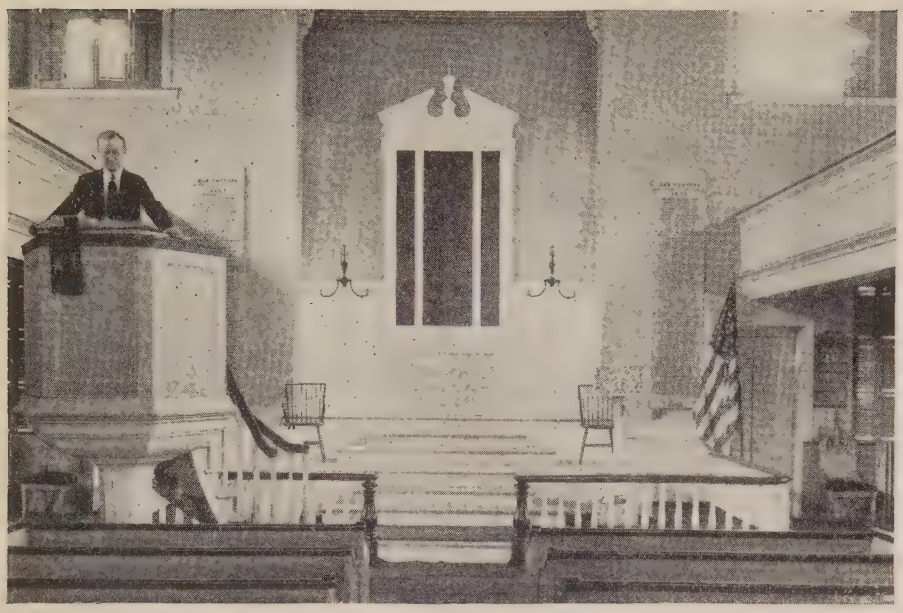
Old St. George's

FRANCIS H. TEES



Interior of Old St. George's, Showing the Present Minister, Mr. Tees, in the Pulpit

It may be truthfully said that the Story of Old St. George's, Philadelphia, cannot be written without writing much of the early history of American Methodism.

Nor can the history of American Methodism in its formative period be fairly set down without reciting much of the story of this ancient Society and its edifice.

Once standing in the very midst of attractive residences, prominent hostelries and religious edifices, and surrounded by grass and trees, Old St. George's, Philadelphia, American Methodism's oldest and most historic church still stands, but now in the shadow of the Delaware River Bridge, flanked by stores and factories. Nevertheless it continues to minister unto a community greatly reduced in residents, but deeply needful of both material and spiritual ministrations.

So revered has the old edifice become, so mindful were both church and city authorities of the work still to be done in the community she has served continuously for a hundred and seventy-seven years and so anxious were they to perpetuate it on the original site, that plans for the roadway were changed and the bridge was built fourteen feet further south than intended.

The nucleus of St. George's Society was a group of Methodists—seven or more in number—who met in a sail loft near the Drawbridge on Dock Creek, under the leadership of James Emerson, described as a "dealer in orange and lemon shrub at the sign of the Sugar Loaf." Beside Emerson and his wife, the group consisted of a "block and pumpmaker," a "tallow chandler" (candlemaker), with their wives, a "cordwainer" (shoemaker), and later, a "flour dealer," a "tailor," a "brick layer and mason" with their wives and the wife of the "cordwainer."

Although it is historically stated that Captain Thomas Webb organized St. George's in 1767, with James Emerson as class leader and John Hood, the cordwainer, as clerk and precentor, there is convincing evidence that the group had been meeting some time prior to his arrival.

How the class, as it came to be called, originated is not definitely known. By some it is thought to have owed its origin to a Wesleyan ship carpenter who, according to an eye witness, preached in a shed or stable near the site of the sail loft on Dock Creek "long before Webb began to make his visits to Philadelphia." Again, the group may have owed its origin to or may have been one of

The Pathological Basis of Spiritual Disorders

(Continued from page 1037)

2. Masturbation causes psychoses or ph ical disease.
3. Psychoses are caused by *over-wo* (The average brain is built for lo and hard use. *Nervous breakdowns* not result from over-work but fr life difficulties, conflicts, and frust tions.)
4. Daydreaming is a dangerous activi having unusual or bizarre thoughts dicates abnormality.
5. Mental illness is a disgrace.
6. Syphilis is incurable; it can be forg ten after a few treatments.
7. Marriage cures all varieties of men disorders.
8. Anger is a satisfactory outlet for n vousness, anxiety, or conflict.
9. Punishment is the best character bui er; coddling of children is the o alternate to strictness; the ideal ch is always obedient.
10. Suicide is a noble act and based on desire to be helpful.

Treatment

Many of the major psychotics (insane) a some of the minor psychotics and neuro should be institutionalized for their own a the public's safety. There they get prop feeding, rest, occupational therapy, and p chiatric treatment by experts. Hospitalizati often is necessary largely to get the patie away from the family or friends which ha produced the conflict and precipitated t psychosis. Shock treatment, cutting some the communicating brain fibres, psychoana sis as developed by Freud, narcosynthesis used during the last war to give mental lease of suppressions, which has some of t characteristics of the religious confession, all have their place, but only in the hands well trained medical men.

Many of the mild psychotics and neuro can be treated by the family physician p viding he is mature; emotionally stable; f from fear, anger, abnormal sexual impuls and a dominating attitude; is a good listen with leading questions; and is friendly b firm like a good father. This necessita making careful physical examination to pro the presence or absence of organic or fu tional pathology, fitting it in with a sear ing history in order to uncover the cause the patient's conflicts, fears, obsessions, c lusions, frustrations, et cetera. Once this accomplished, treatment can be started. T occasionally needs drugs, more often oc pational therapy and psychiatric care. So patients need assurance; some a new da routine of physical and mental activity w diversions from the old life (development hobbies or new interests); and others requ leading or firm suggestions, guidance, a advice. Ignoring (without contempt) of t trums, hysterical fainting, dramatic episod refusal of food, and malingering is necessa

Suicidal tendencies seldom result fr much or great pain, physical discomfort, lingering disease *unless* some frustration a as a trigger to precipitate a psychosis. T impulses are self punishment or destruct

ıe guilt laden or those having self-pity
ealousy; the desire to attract attention
ıatically in the inferior states or in mar-
ɔm attitudes. The Save-A-Life League
Iew York, after years of experience, says
· best argument is to tell the would-be
des that they have no more right to take
· own lives than to murder some other
ɔn.

nce most of the neuroses and mild psy-
ics begin in or are the result of child-
l experiences, special attention should be
n to defects in sight, hearing, speech, use
imbs, and restricted living because of
t disease. They may become introverts,
ial, self-pitying. Even facial blemishes and
s-eye may be hard for a child to tolerate.
re may be problem parents ("Life with
ıer") as well as problem children. Much
hologic care has been necessary in the
-handicapped to fit them to take their
e in civil life again. A remarkable job
been done by medical and civilian staffs
his rehabilitation through their persever-
e and understanding. Many men have
ı salvaged from almost impossible states.
these cares may be given by clergymen,
hers, or a relative or friend if they have
wledge of psychology (normal) and psy-
try (abnormal) with the advice and
ching of those specially trained.

ɔ far, I have said nothing directly about
itual disorders and the pathologic basis
them, but it is implied in the foundation
ch I have tried to build in an understand-
of the mental and emotional status of
ıy people who by the law of averages
t also be members of various religious
ies. Unless we take authenticated cases
nentally ill found in our various religious
ıps and properly analyze them, we can
answer this question directly. Therefore,
ıve fallen back upon the scheme of work-
from the base of the triangle—from the
eral to the particular.

Vith the help of Rabbi Liebman in his
ıce of Mind," I shall now attempt to fit
in to religious living. Being a highly re-
ted preacher in the Hebrew liberal con-
gation, having good psychologic training
quite a good insight into the current
chopathic and psychoanalytic therapies,
blends the great truths of religion with
e remedial procedures to guide people in
understanding of themselves. Love, fear,
f, and the urge to succeed are some of
moods and motives that can make or
ermine happiness and any man or
nan can liberate himself or herself from
constant assault of life's complications if
e is a basis for thoughtful individual un-
tanding. A healthier society must be
t by healthier human beings!

iebman says: "A wise religion is indis-
sable for peace of mind because it blesses
with inner gifts beyond the bestowal of
science: a sense of our purpose in the
ld, a feeling of relatedness to God, the
ed warmth of group fellowship, and the
ɔrdination of our little egos to great moral
spiritual ends. Religion, at its best, is the
ɔuncer of the supreme ideals by which
must live and through which our finite
ies finds its ultimate significance. Yet
esty compels us to admit that religion

(Continued on page 1055)

the numerous religious groups or "Societies" as they were called, that resulted from the evangelistic labors of George Whitefield and his followers or other unidentified Methodists.

In 1768, the Society moved from the sail loft to what had been a "pot" or public house at No. 8 Loxley Court. Here, Wesley's first missionaries to America were received and began their labors in America.

Prior to the Leeds' Conference in August 1769, Robert Williams, who for several years had travelled Irish circuits, waited upon Wesley and acquainted him with his desire to do missionary work in America. Wesley refused to send him as a missionary, but gave him permission to labor as a volunteer under those about to be sent.

Williams, in company with Thomas Ashton, a wealthy friend, hurriedly left England for America and in time landed unexpectedly at Norfolk, Va. After spending the night at the home of the wife of a ship captain, for whom his prayers were providently answered, Williams made his way north, arriving at Philadelphia on or before September 2, 1769.

Among William's activities, on his arrival in Philadelphia, were the sale and reprinting and sale of some of Wesley's books, sermons and tracts, which he had brought from England. As a result of Williams' activities, followed with some restrictions or modifications by itinerants, the Book Business developed.

The first two accredited missionaries of Wesley to America were Joseph Pilmoor and Richard Boardman. Both volunteered for service at the Leeds' Conference in 1769, and set sail from Gravesend, England, on August 21st. After a passage of nine weeks they arrived at Philadelphia, October 24th, 1769. "Having no knowledge of any society in Philadelphia," wrote Pilmoor, "we had resolved to hasten on to New York, but as we were walking along one of the streets, a man who had been in Society in Ireland and seen Mr. Boardman there, challenged him. He informed us that he had heard two preachers had arrived and he was then seeking us." Pilmoor comments, "God had work for us to do we knew not of."

The next day, October 25th, Boardman opened his ministry in America by preaching on the "Call of Abraham" to the Society in Loxley Court. The following day he set out for New York. Pilmoor, however, "agreed to stay some time in Philadelphia to try what might be done for the honor of God and the salvation of immortal souls."

In the evening, October 26th, he opened his ministry in America by preaching "to a fine congregation of attentive hearers" in the Loxley Court quarters.

Both Pilmoor and Boardman were confined largely to Philadelphia and New Jersey until the coming of Asbury in 1771. Then, feeling relieved of the responsibility of those cities, they "agreed to go forth in the name of the Lord and preach the gospel in the waste places of wilderness." This they did—Boardman travelling north into New England as far as Boston and Pilmoor south to Georgia.

On November 6th, 1769, Pilmoor read and explained the rules of the Society to a vast multitude of serious people. "The first time, I suppose," wrote he, "the rules were read in America to such a multitude of people."

On Friday, November 24th, Pilmoor dedicated Old St. George's, then an unpainted, unplastered, unfloored and unfurnished "shell," in the presence of a "numerous congregation." The membership at the time numbered 100.

The deed of St. George's, dated September 11, 1770, was the first to be drawn in America to conform with Wesley's "model Deed" of 1750.

Pilmoor tells us of the inauguration in America of St. George's, of some well known Methodist customs or institutions:

1. The Prayer Meeting—then called the "Intercession," Friday December 8th, 1769;
2. The love Feast, March 23rd, 1770;
3. The Watch Night, Thursday, November 1st, 1770—followed shortly by one held New Year's Eve, December 31st, 1770.

On August 18th, 1770, Pilmoor tells us of the arrival at St. George's from England of "a new herald of peace" in the person of John King. Pilmoor

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The Veteran and His Expectations of the Church

DONALD E. PAIGE

Minister of Providence Methodist Church, Easthampton, Mass.

The scene is a great cave some forty feet below the surface of a sere and barren plain on the Adriatic shore of war-torn Italy. Its walls are bright and clean with whitewash, while overhead, at intervals, naked bulbs glow warmly. Yet what impresses most is the vast throng of young men with eager faces who pack the benches, rude and straight and uncomfortable as they are, and sit everywhere on countless little metal stands better known to them as "bomb stools." Nor even so do all those there find seats. Many line the rear to look within or stand outside, while not the least among them is the Army Air Force chaplain whose church this is, and who for the night has gladly surrendered his pulpit to the soldier-man himself who would attack with words the problem of "The Layman Views the Post-War Church."

So it was, that nearly two years ago I had my introduction to the currently popular subject of the reorientation of the returning serviceman as I listened to five speakers—all of them destined sooner or later to be veterans—who undertook to say in no uncertain terms what they expected of the church to which they would return, or *not* return, depending on how things measured up.

Perhaps, then, no better strategy could suggest itself as we seek today to understand the vital relationship of the veteran to his church than recalling and sharing a few of their remarks.

I.

To begin with, therefore, what do we find the veteran thinks about the minister who is going to run his church?

Frankly, my speaker on this phase was not a regular attendant at chapel. Rather, he was a young major, highly skilled as a flyer, and exemplary above many in his moral living, but conspicuous by his absence from all of our services. He it was, moreover, who told me point blank one day why he didn't come.

"I just don't like preachers," he said, with typical Texas drawl. Then he proceeded to tell me about the unpleasant experiences he had had during civilian days with ministers of a certain type that would prove distasteful to anyone. But, this was just what I was looking for.

"So you don't go to church," I said, "because you don't like preachers. Well, how about coming over to the chapel some night and telling us just what's wrong with them, and what they are going to have to do to gain your support. After all, there must be many who feel as you do, judged from the number who never show up at devotions."

Consequently, after some reluctance, he consented. And, for fifteen minutes or more in our service, he undertook to draw a picture of the kind of pastor he really could admire. Nor was he, I must say, over idealistic in his concept. All he wanted was a very sincere, honest man who was really interested in a kindly, practical way in helping him to find and to know God, and to live the kind of life God expected of him. The two tendencies, however, which to him were anathema in any would-be man of God, were affectation of manner and professionalism of spirit. Thus anything of cant or superficiality or the qualities of the stuffed shirt were *out* with him, "but definitely."

And such, I think, is the situation with the veteran today as he sets up his standards for the church. Primarily, he wants its leader to be a very real man who is not going to consider him a guinea pig for observation and analysis because he has been subjected to abnormal conditions for a long period of time, or as a civilized and approved murderer because he has been compelled to engage in the act of mass destruction for certain altruistic reasons—even though this clashes with the ideal that every sincere and thoughtful minister of Christ must honor. So, too, the returnee wants his pastor to stand ready to help him in the many problems of readjustment, not so much as a client or even as a parishioner, as a son or a brother or a friend. No, he doesn't want a manual thrust into his hand telling him the procedure he should follow in getting a job. He wants a pastor who will take time out to call up a few prospective employers in the community or perhaps even accompany him on an interview or two. He wants a pastor who will talk with him and his girl enthusiastically as they prepare for marriage, and who will go to any limit to help him find the happiness for which he has been longing and been denied so long. The cold and the indifferent parson who is too busy writing his sermons on "The New World Order" to help a couple of kids—the G. I. and his bride—to find a room in which to live, or is so engrossed in the mechanics of money raising or organizational function that he puts on a sloppy marriage ceremony, wedged in between committee meetings, is only sealing his own fate with Joe, who has been dreaming of the high hour of his wedding since Bataan or Cassino.

But more than anything else, the veteran wants his pastor to be able to help him with the deep soul-issues of life.

Any minister, and I say this with great earnestness, who acts the part of a Pollyanna as regards the sins of men in the service, is going to fail as he seeks to aid the ex-serviceman. The boys, including a fair number from every Methodist parish, did not behave perfectly while away from home. All kinds of "paganisms" as Roy Burkhart would say, tempted them, and more than we wish succumbed. So the veteran is sorry and hates his past. He wants to go right and to get right with God again. But believe me when I say it, if the pastor stands aghast and trembling with embarrassment at what he is told in the act of informal confession, or if he appears over curious about the sordid details of sins so many of us never commit, but think about all too often, at once there comes the shattering of a sacred opportunity. No, the veteran wants a father-confessor who knows the whole of life, and can give with unwavering assurance, a conviction of the grace and forgiveness of God.

Says Maxwell Droke in his book, "Good bye to G. I.," as he treats of the subject, "Meet the Chaplain in a Frock Coat":

"You veterans need what the home-town minister has to offer. You need his experienced counsel. You need his steadying influence.

"The pastor of your choice will help you to make many a difficult adjustment. His presence, his example, his encouraging advice will go a long way toward preventing the cynical disillusion that too tragically often mars the life of a fighting man when he is thrust suddenly into an impatient and heedless civilian scene. It is a minister's mission to counsel and to care."

Can the ministry accordingly find a greater challenge to assume holy responsibility today than it meets as it looks to the difficulties of the new civilian—difficulties which only it can adequately solve?

II.

Coming now to the next two speakers, we note that their subjects were definitely related, the first being concerned with the part the layman was to play in the post-war church, and the second with the attitude of that church toward those basic social problems which, by their very nature, affected intimately the fortunes and futures of such members of the laity as should constitute it.

Appropriately, therefore, it was my good friend, Lt. ———, active lay worker in the great First Congregational Church of Los Angeles who declared that only as every member of a church fits into the administrative scheme of things and has definite responsibility for action, will the church be prepared to go forward. And it was our Jewish brother, Cpl. Joe ———, who next took over our Christian pulpit to extol the power the church has with which to combat social evil, and to plead for its ceaseless warfare upon every form of corporate sin that brings misery and suffering and injustice into the lives of men.

Hearing then the faint echo of their voices I say that the veteran, if he has any kind of healthy relationship toward the church before he left home, expects that the church will take him into it, and with warmheartedness, assign him a task for which the rich experience of travel and observation and suffering has better fitted him perhaps than many already in control. Moreover, I say that the veteran expects his church to take up its cudgels and fight with passion against the corruption of the world which would hand him and those whom he sought to save a raw deal.

What is more, I add, if we do not appreciate these facts and do something about them

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in a very real way, we will be the losers!

Just put together these two random statements, the one from Roy Burkhart and the other from Maxwell Drake, and see if this doesn't begin to make sense.

"Many of the veterans for some time after the war will long for fellowship with one another. For that reason, the fellowship of a veteran's organization may take the place of the church unless within the church there will be built up a great and vital fellowship.

" 'In a postwar period,' says Professor Willard Waller, 'the major political force is the veteran's anger. When it has been decided whom the veteran of this war shall hate, then it will be possible to write the political history of the next twenty-five years.' "

Yes, the veteran who is alive and alert has a desire to be an integral part of a great whole to which he can contribute something of value. He wants, moreover, to see an organized warfare by the social unit on that which is wrong for him and his.

The question is, though, can he find these things in our churches? Be sure that if he cannot, he is not going to stay with them very long.

III.

As regards his minister, then, his place in the church, and the church's attitude toward society, we find the veteran has certain very definite attitudes.

Unfortunately in this regard, however, the stress given in my laymen's service in the cave was the weakest of any made during the evening.

I guess the trouble was that I picked the wrong man to cover this aspect. For, although very sincere in his dogmatic conservatism, his only idea seemed to be that the church's great business was winning souls through the mass distribution of religious tracts. Yet, in the adverse criticism of this rather insufficient presentation of so big an issue, I learned something of how the veteran-to-be felt about the thing the church is expected to offer as its supreme goal; and that namely, a very real and powerful, personal God of justice and of love and of forgiveness.

Make no mistake about it. The men and women returning from the wars have been face to face with tragedy as have few others. They have seen life, stripped of all its glamour and of all its superfluities, as something which can be stark and terrible. And, they have sensed the need for the really big things that religious faith can offer. So they want today an opportunity to claim those resources whereby they can face the innumerable other crises of life which they know within their hearts are bound to come. They want an interpretation of experience that will show them the meaning of their struggle, past and present. And, whether they realize it or not, they want a Savior capable of filling every need of an awakened, shocked, and rather disillusioned spirit. In short, they want of their church a vital, practical, comprehensive gospel. Denominations, indeed, may mean very little, as our final soldier-layman on the program made very plain when he pointed out that the veteran is more interested in what is in the vessel than he is in the color of it. But when it comes to the goods the churches deliver, that is another story. And that is where we all come into the picture.

Why Luther Swung into Action

(Continued from page 1041)

creation of thirty-one cardinals netted him half a million ducats. When badly strapped he created twelve hundred new offices, netting almost a million guilders.

Of course, eventually the people footed the bills. How deep the faith with which Leo was credited is disclosed by a cynic's epigram upon his death. "You ask why no sacraments were administered to Leo in his last hour? He sold them all." Leo's career was epitomized by another cynic in the words: "You came in like a fox; you reigned like a lion, and you died like a dog."

And these racketeers, Leo de' Medici and Albert von Hohenzollern, put Luther out of the church!

Zeal for Truth

If the slogan: "We must be more tolerant of errors in life than of those in doctrine" was not formulated by the popes, it should have been. An attack upon the pope's doctrinal errors meant torture and stake. The most shocking errors in life were condoned for cool cash.

Honorable marriage—for a priest—was taboo; but for every kind of sexual irregularity dispensation could be gotten—for cash. Money became the substitute for regeneration. But no laxity when the pope's style of orthodoxy was questioned! While the vicars of Christ whored, stole, murdered, and boozed, inquisitors saw to it that what Rome considered as truth was given due respect.

One inquisitor, Deza, burned 2,500 "heretics"; Cardinal Ximenes, 3,000; Cardinal Hadrian, 1,620. Of the inquisitors Deza, Lucaro, and Juan de la Fuente, a contemporary letter reports:

"They are a disgrace to the country: most of their officials know neither God nor justice. They murder, they steal, they rape women and girls."

A Defense Mechanism

Add to these horrors the cruelty of witch tribunals, which burned helpless, innocent women by the thousand, with papal sanction, and one realizes that the zeal for the church's doctrines was merely the defense mechanism with which these knaves convinced themselves that, after all, they were defenders of the faith.

Such, in meager outline, is the background of the Reformation. "Holy Rome" was a monstrous blend of harpy and harlot. A regal crown upon her head, upon her breast a cross, the blood of God's saints upon fang and claw, rolling in wealth gathered through the most gigantic swindle of the ages, it was nevertheless a thoroughly Biblical character: the "abomination of desolation."

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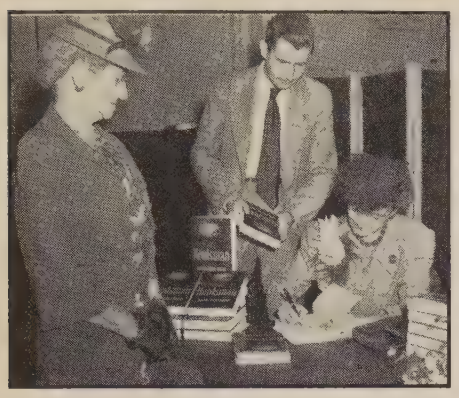

Mrs. Dorothy Clark Wilson of Portland, author of best-seller novel "The Brother," is shown autographing a copy of her latest book, "The Herdsman," which is the story of Amos, famous biblical character. Left to right, Mrs. J. C. Bearse of Malden, Mass.; James Womelduff, representing the Methodist Publishing House; and Mrs. Wilson, who is the wife of the Rev. Elwin L. Wilson, Portland District Superintendent.

Climaxing afternoon activities at the annual convention of the Maine Council of Churches, held in Waterville, Me., was a tea and reception honoring Mrs. Wilson, whose new book, "The Herdsman" was published on October 21st. The reception and tea were arranged by James C. Womelduff, manager of the Boston branch of the Methodist Publishing House. Mrs. Wilson was greeted by nearly 200 guests and by special arrangement, autographed a large number of pre-publication copies of her book.

BOOKS

"The Herdsman"

William L. Stidger

Both Dr. Elmer Leslie, our Old Testament authority and I agree that this book, "The Herdsman" by Dorothy Clark Wilson, will make more vivid than any teacher can, the living, passionate prophetic Amos; than any theological teacher or class can possibly do. It vibrates with an alert, alive, constantly battling human being who turns out, in the long run, to be one of God's prophets. And yet, as we read about him in this simple, beautiful, love-laden drama and book of fiction, we feel that he is a human being as well as one of God's prophets. That is the important thing; that this book makes Hosea and Amos and their times live and move and have a being. They are no longer just Old Testament figures in marble or history; statues of cold inanimated stone or bronze; but passionate, suffering, hungry, battling persons who change poverty to richness, injustice to justice; who tear down imperial kingdoms, and uproot old and deeply rooted social injustices. This man, Amos, not only herds sheep, starves, and hates; is hurt and hurts; but he also falls in love with a rich patrician's daughter, in whose home he is a slave, sold for debt. He wins not only that rich man, but also his daughter in love. He is a man who fights the hunger and poverty of his slave-people, but who also seeks for a God of justice and actually finds Him.

I commend this book to all young people who want a slice of real romance, adventure and fiction; to preachers who want a book as a background for great preaching; but also to students and churchmen who want to understand the human side of the Old Testament and of Hosea and Amos in particular. It is truly a most readable book, a fascinating piece of well written fiction, but it is history and it is Biblical interpretation unsurpassed in modern literature. Preachers, Sunday school teachers, parents, and students, get this book if it is the only novel you read this winter and enrich your mind, stir your soul and catch the electrical vibrations of a fine writer who has done patient and perfect research, and who knows how to make these old Biblical characters live. This one thing I know; that if anybody reads this fine book as the result of this review, they will be eternally grateful to me for calling it to their attention. (By Dorothy Clark Wilson, The Westminster Press: Philadelphia. Price $3.)

"On Final Ground"

One of Methodism's most promising younger preachers, Harold A. Bosley, will have his first book of sermons published on Nov. 13th, by Harper & Brothers. Dr. Bosley, pastor of Mount Vernon Place Methodist Church of Baltimore, Maryland, has taken the title of the book from the topic of a sermon delivered shortly after the dropping of the atomic bomb on Hiroshima: "On Final Ground."

Prior to coming to Baltimore in 1928, Dr. Bosley spent most of his early life in the middlewest. He was born in 1907 in Burchard, Nebraska, and was graduated from Nebraska Wesleyan University. He received a B. D. and a Ph. D. from the University of Chicago, then began his professional career as director of religious activities at the Iowa State Teachers College in Cedar Falls, Iowa.

In the past ten years, Dr. Bosley has been much in demand as speaker at student conferences and at university chapels. Some of the sermons in the book were delivered at Princeton, Cornell, Stanford and Harvard, as well as at his home church and at Riversi Church in New York City.

Seminaries also have asked Dr. Bosley speak, among them Crozer Theological Sem inary, Duke Divinity School, and the Wes minster Theological Seminary. In 1940 deliveded the Earl lectures at Pacific Scho of Religion, one of the Ayer lectures at th Colgate-Rochester Divinity School in 194 and a series of lectures at the Pastors Inst tute in Chicago in 1943.

Dr. Bosley is the author of "The Quest f Religious Certainty" and "The Philosophic Heritage of the Christian Faith," both pu lished by Willett, Clark & Co.

The Pulpit Book Club has chosen "O Final Ground" for its November selectio Their bulletin says: "This is the first book sermons by one of the most outstanding new generation of pulpit masters. It h much to offer, but first of all it affords e couragement to the belief that the han which must carry on the torch through th ominous unknown of the near future wi prove to be strong and capable." (Harp and Bros.: New York. Price $2.)

Penn's Idealism

Edwin Martin

Governor of the State of Pennsylvania

During the past century great events a changes have come to America. The materi changes have been great and far reachin We have seen our great coal and steel indu tries, our textile mills, our railways and o fine farms multiply. We know that in t terrible war just ended, America's produ tion was greater than that of any other p riod in history. Yet none of these things of comparable importance to the fact that our land we may live in complete frien ship and goodwill with tolerance and fre dom unequalled any place on the great glo itself. We have thrown off the bonds whi restricted our early development—the int erance of the Puritans and the aloofness the Church of England—and have rec nized the value of a living brotherhood man. That these hundred years have ob erated even some of the hatreds, suspicio narrowness and prejudices which existed century ago between the branches of t

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t and spreading tree of Christian faith practice, is to me the most important evement of America during the past cen-

he tragedy is that there still is bigotry selfishness stirred up by those who ld destroy America rather than build a ter America. We have shown, however, we can live in religious tolerance. We ıld be able in the same way and with the e good feeling to adjust our political and ıomic problems. Whatever our beliefs on score we should recognize that we differ in means toward achieving a common —the betterment of the lot of man.

ı the Charter of Privileges granted by liam Penn in 1701, he said:

Because no people can be truly happy, ıough under the greatest enjoyment of vil liberties, if abridged of the freedom their consciences as to their religious rofession and worship. . . I do hereby rant and declare that no persons inhabit- ıg this Province or territories, who shall onfess and acknowledge one Almighty od, the creator, the upholder and ruler the world, and profess him, or them- elves, obliged to live quietly under the vil government, shall be in any case mo- sted or prejudiced in his or their personal state . . . or to do or suffer any other act thing contrary."

hat clear principle was far in advance of prejudices of its time. It has suffered ıy and grievous setbacks in the course of the last 250 years. There are hundreds of cases of discrimination and persecution which mark the path from then 'til now; but the dream of the English Quaker has been largely realized. Today we can witness Penn's ideal of human freedom spreading to men of good-will in every part of the world. That the movement may be successful is a major responsibility of the church. Side by side, all churches—Protestant and Catholic alike—face this heroic task. The restlessness and lawlessness, the desire for an easy life and the lack of purpose in so many lives is appalling. So many have forgotten the hard way in which this nation came into being. They forget that it was colonized as a result of persecution, became a nation as the result of a war and fought brother against brother in order to maintain itself. So many are even now quickly forgetting the sacrifices necessary to keep it for the purposes for which it was founded. For the church of today a great endeavor lies ahead. We have fought together, worked and lived together as citizens of a great democracy. Now we must hold together through the years which are coming. We have the task of strengthening the sense of purpose in human life. We have the task of extending Penn's idealism to all fields of human endeavor. We must help deepen the feeling of brotherhood between earth's embittered peoples. We must aid in extending to all races and creeds that freedom of worship and that freedom of opportunity which we have enjoyed here in America.

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On a Wide Circuit

W. W. Reid

Reducing Crime

This column was recently given over to a discussion of the causes of crime, quoting from "Is a Crime Wave Coming?" prepared by the American Historical Association. From that same source we quote some things you and I can do to reduce crime:

"Most criminologists are firmly convinced that it would be possible to cut down the crime rate by attacking the conditions that breed crime, just as public health engineers cut down the disease rate by draining swamps and purifying polluted waters. Unfortunately the known crime preventives involve steps that are difficult and expensive.

"The first and perhaps the most difficult phase of the problem is to improve the existing moral standards of the community. How can we expect youngsters to grow up into law-abiding citizens, if they see their elders who get into trouble avoiding punishment by 'fixing' things through politicians?

"How long would the black market have lasted if reputable citizens hadn't been willing to pay high prices to get more than their fair share of steaks, or gasoline, or nylon stockings? Who supports the policy games and the bookmakers? Who plays the slot machines? And so, you see, crime prevention is everybody's business. . . . But basically the most important influence in shaping moral standards is the family. Parents must accept the responsibility for developing the characters of their children.

"The other side of the picture is to eliminate, or at least to reduce the social and economic evils that foster crime.

"If poverty and unemployment help create crime, as we have seen that they do, shouldn't the first point on our list be the maintenance of a decent standard of living for all Americans, or at least all who are willing to work?

"If the slums are the principal breeding places for habitual criminals, isn't that a good reason for tearing down these reeking old tenements and moving their occupants into modern, clean, healthful housing? Shouldn't we see that playgrounds, swimming pools, and gymnasiums are available to all youngsters, poor as well as rich? . . .

"Protestants, Catholics, and Jews, blacks and whites, Northerners, Southerners, Easterners, and Westerners, rich and poor, educated and uneducated, have all served shoulder to shoulder. Can we apply this lesson in private life to racial and religious intolerance, which so often leads to resentment and violence?

"How about the groups in the population who can't look after themselves, such as the feeble-minded, the alcoholics, the mentally abnormal? Do you think that our institutions for them are adequate, or do we need more and better ones?

"Can potential delinquents and criminals be discovered, studied, and their difficulties cured before they actually get into trouble? Most scientists who have studied the matter are convinced that there are such ways—but they cost money. . . .

"Could we accomplish as much if we directed some of that (war) enterprise and vigor and initiative and teamwork and know-how into tackling such problems as crime prevention? Would it be worth while if we could astonish the world by our achievements along those lines just as we have already astonished it by our military deeds?

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— S. T. EMERY —

INSURANCE

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Old St. George's

(Continued from page 1047)

arranged for King to preach his probationary sermon on August 31, 1770, before the Leaders of St. George's. As a result, King was licensed to preach, and subsequently earned the distinction of being the first Wesleyan itinerant to preach in Baltimore.

On October 27, 1771, 175 years ago, Asbury and Wright arrived from England. "In the evening," Asbury informs us, he and Wright went to St. George's, where the people welcomed them "with fervent affection," receiving them "as angels of God." On October 28, 1771, Asbury preached to them his first sermon in America.

"June 3, 1773," writes Pilmoor at Philadelphia, "Captain Webb and his lady, with two preachers, Rankin and Shadford, arrived from England." Asbury, who also was in Philadelphia at the time, wrote, "To my great comfort arrived Mr. Rankin, Mr. Shadford and Capt. Webb." Mr. Rankin preached the following day in St. George's. On July 5th, Mr. Shadford "gave an exhortation on "True Old Methodism" and seemed to intimate," said Pilmoor, "that people wanted it until now."

On July 14 and 15, 1773, the first Conference of American Methodism was held in St. George's. Ten preachers, representing a constituency of 1160 members, were present, with Rankin presiding.

Of this conference, Ezra Tipple wrote, "While there was at this time apparently no thought of a separate American organization, nevertheless some things were accomplished besides making rules. I think it is not too much to say that at this conference in 1773, rather than at the Christmas Conference of 1784, The Methodist Church had its birth."

The second conference in 1774, at which Gatch and Waters, the first two native American itinerants, were admitted, and the Third in 1775, were held in St. George's.

The Book Business, later the Book Concern, now the Publishing House, arose in 1769, with the activities of Robert Williams, at the time pastor of St. George's. The principles that were to govern it were laid down, and its beneficiaries were designated by the first conference convened in St. George's in 1773. The organization was effected in 1789, by John Dickins, and from 1799 until 1804, placed on a firm financial basis by Ezekial Cooper, each serving at the time as pastor of St. George's, whose trustees sponsored th enterprise. Both Dickins and Cooper a buried at St. George's.

The "Chartered Fund"—first comprehe sive "Fund for the Relief and Support of th Itinerant and Worn-out Ministers, etc., the Methodist Episcopal Church"—was co ceived and its outline approved and drafte by the trustees of St. George's. It was adopte by the General Conference in 1796, and the incorporated (1797) and sponsored for yea by St. George's.

In January, 1791, Old St. George's c operated in the formation of the first inte denominational "First day or Sunday Scho Association" in America.

The early Methodists were deeply inte ested in the welfare of the Negro peopl both slave and free; as a result many of the were converted and united with the churc Among these were "Black Harry" Hoosie traveling companion of Asbury, and Richar Allen. Allen, licensed to preach by S George's in 1784, was the first Negro ma licensed in America. In 1786 he organize under the auspices of that church, the fir class of Negro Methodists in this countr Out of this class emerged Bethel Methodi Episcopal Church, which was supervised b St. George's until 1816, when the Africa Methodist Episcopal Church was organize

Throughout the years, Old St. George has been characterized by patriotism, gene osity, loyalty to Methodism, and a fine Chri tian spirit. This spirit was clearly manifeste in 1846 by her efforts to promote peace an good will between northern and souther Methodists, and to prevent the disunion th eventually took place.

Her patriotism was demonstrated in a pra tical way in the dark days of the Civil Wa when, on two separate occasions, she co tributed $1,000 to be expended for "the bo in blue."

Her generosity has been extended fro time to time to churches throughout the co nection. New York, Durham, N. C., Wisco sin, Washington, D. C., New Haven, Conn New Orleans, Boston, Montreal, Franktow Va., and Port Clinton are but a few of man whose appeals have been heeded.

Her great contributions to home missio have been matched by those to foreign field

St. George's has always been intense evangelistic. Thousands have been co verted at her altar—between twelve and thi teen hundred in 1836-37.

Care has been taken to preserve and pe petuate the edifice as it was in the long ag and to safeguard the many valuable histor papers and the priceless relics that hav found lodgment under its roof.

It is well said that "One by one the lan marks of all our history are disappearing an were it not for the printer's art, we shoul 'ere long, be made to forget that we have history"—but "the rude hand of progress, b which ships are turned from their cours and mountains pierced as with a needle, h spared to us this souvenir of the past. W know that it is revered by very many f its refreshing associations, but it should b cherished as a holy shrine, to which Met odists from all the world might go to wo ship; and the hand that would be raised destroy it should be palsied."

Bridge of Understanding

(Continued from page 1045)

of peoples quite different from our-. When an ancient Jew could visualize ssyrian and an Egyptian worshiping ner, with himself a third in the group, v respect for mankind is evident. The ntense isolation which once made even rangers who stopped for overnight lodg- ne object of exploitation had now given o a sense of spiritual kinship.

derstanding today awaits a willingness lieve that other peoples do love their ies, long for peace, know the inner lift n comes with reverence for God, by ever name he may be called.

se upon this acceptance of kinship with s in hopes and ideals is our own sen- ness to the presence of God. True, the Testament writer John (I:4:20) argues a modern experimental viewpoint. v can you love God, whom you have een, if you love not your brother whom have seen?" Many of us would reverse order. Having known the sense of for- ness, as in our inadequacy we come the presence of God in the completeness s goodness and justice, we then realize all persons at some moment long to be e, free from an overwhelming sense of orthiness. In this realization a feeling of ip is born, the one substantial basis for rstanding. Thus, to being aware of the ence of other peoples, I would add an even more basic necessity that in an intimate personal sense, we come to know God.

The third factor in understanding follows logically: we need actually to share with others our way of living. One phase of this is the sharing of goods. Some of you have seen the misery which war has brought to displaced populations, the tragic warping of children's bodies and minds, the slow death resulting from insufficient food. We were all acutely aware in the week of the Jewish New Year of the pitiful attempts now carried on by the remnant of European Jewry to push into Palestine or any other land where it may have some measure of freedom. Here and there a voice has been raised in their interest, suggesting adjustments of quotas, making available some part of our own land, which in another day offered hope to the oppressed. At present, political and economic considerations take precedence over any humanitarian or religious plea. As a result, many of us are building up specious arguments to justify this denial of our better natures, making ourselves appear to be more hard of heart, more definitely committed to a policy of selfish isolation than we really are. Meanwhile, understanding lags and the drift toward violence continues.

The other aspect of sharing is on the level of aims and ideals. When Archibald MacLeish declared that peace would be achieved by the interchange of ideas between the peoples of the earth rather than through diplomatic or political manipulations, he was supporting this type of sharing. Even as I make the suggestion, its seeming unreality causes some of you mentally to say: "Come down to earth. There simply seems to be no percentage in hoping for such interchange." Even as Joseph Stalin declares: "There is no need to think about another war." Mr. Bevin retorts: "We prefer to judge you by deeds, not by words."

Nevertheless, the prophet of Israel was on the right track. When Egypt crossed over into Assyria and Assyria into Egypt, not to seize property but to share ideas, both nations would fulfill their destiny under God. Far from being unrealistic, those who attempt to understand the aims and aspirations of other peoples, whether formerly friend or foe, bring nearer the time of enduring peace.

Finally, the focus of the prophet's message is upon the worship of God, who knows all peoples as his own. "Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel, mine inheritance." By what devious routes men have traveled to arrive in this day at the belief that separate worshiping places must be built for different races, colors, or nationalities, I cannot say. It is clear, however, that confidence and understanding are not reached by any of these routes. May we then, in these moments of worship, seek to share while in the presence of God, the hopes, the needs, the unspoken aspirations of the millions across the world, committing ourselves to the pressing task of building a bridge of understanding.

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The Homemaker's Corner

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A Window's Message

There is a window that I pass frequently, and which interests me very much. I often go out of my way just to see what that window has to say to me that day.

It is a very ordinary window; not made of small panes of glass, not plate-glass, not particularly large or small. It is just like the windows in most of the homes of the land, but yet very, very different, because there is always something looking out from it with a message to passers-by.

This window is on a residential street of a city. The first time I saw it this fall there was a vase of button chrysanthemums peeking through the glass. Now there is a spray of red and bronze autumn leaves. Last winter there were sometimes just bunches of pine cones or a few oak leaves with acorns.

Once in a while there will be simply a little marble figure or even a book held by carved book-ends. The title will be worth a glance.

I am sure that the people who live back of that window realize that they live in a house "by the side of the road," and are doing their best to be "a friend to man."

There is something dreary and forbidding about a window with the shades closely drawn. It may be necessary to do that under certain circumstances, but who knows how much comfort the sight of a pleasant living-room may give to some wanderer in the night?

Who knows but the candle in your window, or the glimpse of your happy family seated by the fire may be, to someone, the same emblem of valor and faith as was that of Daniel who, under stress, prayed steadfastly, with his window "open toward Jerusalem?"

Miscellaneous Advertisements

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Doing One's Duty

(Continued from page 1045)

concern, simply because the majority will not take up the privilege and duty of citizenship. For citizenship, just as all other human relationships, carries with it duties as well as privileges. We have the duties of seeing that the American idealism of our founding fathers is perpetuated and made even finer, that the golden rule should apply to state and national life as well as to individual life, that the rights of all Americans be respected, no matter what their color, race or creed, that the things which are wrong in government and national life be eliminated. And none of these, or similar duties of citizenship can be carried out unless and until every American citizen becomes a conscientious, informed, thinking, self-respecting and honest American voter in every election where he has the privilege and duty of voting.

There is a democracy, a government of the people with the decision resting on the majority vote. Imperfect it may be, and there is no guarantee that the majority is always right. But the basis of a good democratic government is the necessity of every person attempting to settle every election issue to the best of his knowledge, judgment and conscience, in order that his vote may be cast for what he honestly believes will be the best for *all* the people, and not just for himself, or his own friends and neighbors.

As citizens of this great nation we need to have brought home to us our duty and obligation to exercise our franchise. We need to be reminded of the words of Theodore Roosevelt, who, in his essay on "The American Spirit" said: "Our task as Americans is to strive for social and industrial justice, achieved through the genuine rule of the people; this is our end, our purpose. The methods for achieving the end are merely expedients, to be finally accepted or rejected according as actual experience shows that they work well or ill. But in our hearts we must have this lofty purpose, and we must strive for it in all earnestness and sincerity, or our work will come to nothing.

"In order to succeed, we need leaders of inspired idealisms, leaders to whom are granted great visions, who dream greatly and strive to make their dreams come true; who can kindle the people with the fire from their own burning souls.

"In the long fight for righteousness, the watchword for us all is, 'Spend and be spent.'

"We here in America hold in our hands the hope of the world, the fate of the coming years; and shame and disgrace will be ours if in our eyes the light of high resolve is dimmed, if we trail in the dust the golden hopes of men. If on this new continent we merely build another country of great but unjustly divided material prosperity, we shall have done nothing; and we shall do as little if we merely set the greed of envy against the greed of arrogance, and thereby destroy the material well-being of all of us. To turn this government either into government by a plutocracy or into government by a mob would be to repeat on a larger scale the lamentable failures of the world that is dead.

"We stand against all tyranny, by the few or by the many. We stand for the rule the many in the interest of all of us, for t rule of the many in a spirit of courage, common sense, of high purpose; above a in a spirit of kindly justice toward every m and woman. We not merely admit, but i sist, that there must be self-control on t part of the people, that they must keep perceive their own duties as well as the righ of others; but we also insist that the peop can do nothing unless they not merely hav but exercise to the full, their own rights."

"Our ideal is the rule of all the people a spirit of friendliest brotherhood towa each and every one of the people."

Theodore Roosevelt clearly recognized th along with the privilege of being an Ame can citizen went the obligation of being t kind of citizen who would exercise his du for the good of *all* citizens in the land. Th is our duty and privilege at all times, b especially so on election day.

We are not only citizens of our countr We who are trying to be Christians reco nize our citizenship in the larger kingdo of God, which we are attempting to esta lish on earth in the hearts of all men. kingdom which has as its goal the highe attainable good for every person on the fa of God's earth. When we remember th fact, and couple with it the knowledge of t highest expression of the American spirit idealism upon which our country w founded, then we will attempt on every ele tion day to exercise our privilege and du as citizens, casting our ballot to the best our knowledge for the greatest good of t citizens of our state, our nation, and the ch dren of God over the earth.

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The Pathological Basis of Spiritual Disorders

(Continued from page 1047)

ls help if it is to make these ideals in-
ate in human life." We must look with-
We must find out who we are! Religion
psychiatry should be reconciled. God
t not have wanted a regimented world
therefore created manifold specimens of
gs and peoples and expected us to live
cably and helpfully with all of those with
om we contact. Democracy is the prin-
e of tolerance extended into the sphere
olitics.

n discussing grief which is often one of
first conflicts many people meet in life,
suggests the following rules for govern-
it:

Express as much grief as one honestly
eels—do not be ashamed of expressing
motions, wash your soul.

Learn to extricate one's self from the
ondage of the physical existence of the
ost loved one and courageously live
hrough loneliness rather than evade it.
Replace lost relationships by making
roper new ones and avoid empty, morose,
entimental, self-pitying living. Delay
doption of children until a true transfer-
nce of affection is possible.

Even young children should not be re-
used proper observation and knowledge
f facts. Many obscessions which have
een suppressed crop out in later life and
eriously upset them.

Osler has said: "Most human beings not
y die like heroes, but in my wide clinical
erience, die really without pain or fear.
ere is much oblivion about the last hours
about the first and, therefore, men fill
r minds with spectres that have no real-
'

The debunking of religion which often
pens to young college people when they
into the exact science where the credo of
ove everything or do not accept it" leaves
n stranded in the desert of agnosticism or
ertainties without any replacement by
sfying ideas. This may become a breaking
nt in their mental armor.

is quite likely that many *confessions* stop
rt of finding the cause of the sin so that
acement by better ideas or acts leaves the
fessor mentally unwashed. And some-
es sins are transferred to the confessee and
sinner washes his hands of the problem
unishment is carried out under compul-
and little future benefit ever results. The
e is wiped clean for the moment only.

oor health may produce depressed states,
trations, and anxieties, and, conversely,
e abnormalities may definitely affect phys-
health. Maladjusted men and women can
ship God only morbidly. For them free-
n from morbid distortions can bring re-
ous insight and a reconstructed idea of
l. He has not changed but what we think
Him has changed according to our insight
experience.

is true that physical illness may produce
eotyped mental trends as shown in intest-
and some abdominal pathology with the *gosh-awful* sensations and associated feelings of depression and not wanting to work or even live as contrasted with the usual buoyancy of those having pulmonary tuberculosis. By and large exhibitions of despair and hopelessness, self-pity, selfishness, and lack of understanding, et cetera, are to be explained upon the basis of the individual personality and mental make-up. Relatively few mental states show any anatomic pathology. Most of them, therefore, come under functional physiologic pathology.

There is another side to this question, namely: the effect of certain religions on health. The orthodox Christian Scientist may deny himself of helpful medical care. The Mohamedan and Hindu polute their water supply, food, and own bodies with unsanitary factors and infections because even a louse is not killed because it might contain the soul of an ancestor. Cattle are not used for milk and meat sources so needed in their poverty —instead they are allowed to pollute public places and obstruct traffic. Many other instances could be cited.

More practical psychology and psychiatry in theological training in time quite likely would result in reducing the supposed need of individuals and groups seeking help in cults and new philosophies, rather than being stabilized in their own church memberships. Protestant groups are already too diverse for efficiency.

In closing I again quote Liebman who says: "How can man know earthly peace or aspire to the kingdom of Heaven? It is through dymamic phychology that we can, for the first time, understand the emotional inhibitions and distortions which have always prevented men from translating ideals into realities. Let us make the attempt upon ourselves; aided by religion, let us engrave upon our hearts the commandments of a new morality."

References: Statistical Manual for Hospitals for Mental Diseases—Fifth Edition, National Committee for Mental Hygiene, N. Y. City. Psychotherapy in Medical Practice, Maurice Levine, M. D. (Macmillan Co., 1945). Peace of Mind Joshua Loth Liebman, D. D. (Simon and Schuster 1946). Conferences with Carl Trapp, M. D., Psychiatrist, Boston, Massachusetts.

Three Faiths Honor Priest

Boston (RNS)—Representatives of the three faiths paid tribute here to the Rev. Michael J. Ahern, S. J., of Weston College, Weston, Mass., on the 50th anniversary of his ordination as a Jesuit and for his lifelong efforts in behalf of religious tolerance.

Father Ahern, a charter member of the National Conference of Christians and Jews, received a citation from the conference for his service in promoting "justice, amity, and cooperation between Protestants, Catholics, and Jews in America."

Roger W. Straus, Jewish co-chairman of the National Conference, declared that without Father Ahern and "men like him, there would be no National Conference."

Only such a movement, he added, and such a spirit could prove an antidote to the "hate philosophy of the Ku Klux Klan as exemplified by (Senator) Bilbo and his collaborators and the Communistic philosophies which wish to break down everything we hold sacred."

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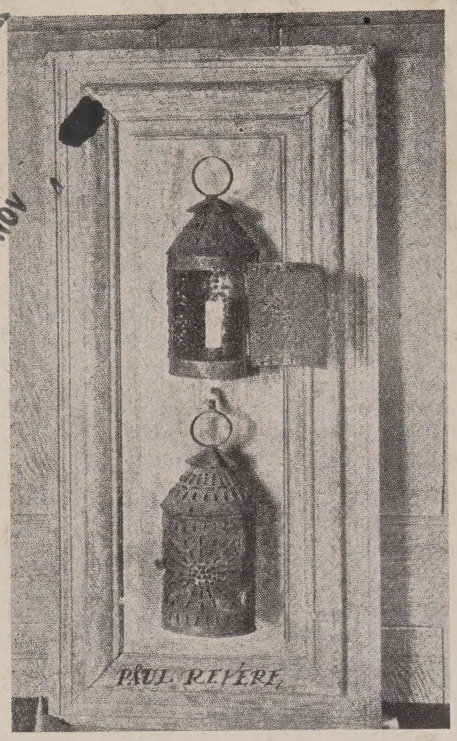

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